

GRAMMAR

OF THE

RONG (LEPCHA) LANGUAGE,

AS IT EXISTS IN THE DORJELING AND SIKIM HILLS.

BY

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To

THE HON'BLE E. C. BAYLEY, C. S. I.

Member of the Council of the Governor General of India.

As a slight tribute of respect for his great attainments in Philology and in general knowledge, and for the advancement he renders both personally and by encouragement to all literature and science, this book is gratefully dedicated.

Calcutta, December 1875.

PREFACE AND INTRODUCTORY REMARKS.

Before presenting to the public a grammar of a language, it may be considered meet to give some information regarding the country and people, especially where, as in the present instance, little is known respecting either. Relating to the Lepchas and country, however, little information can be imparted. Sikim is in Lat. $27^{\circ} 2' 53''$ N. Lon. $88^{\circ} 18' 41''$ E. and is bounded on the North by Tibet; on the East by Prú (Bútán); on the West by Nepal; and formerly extended on the South to near Titalyah in the Plains.

It was not until the year 1814 that the first political connection with Sikim commenced, and then only with reference to the affairs of Nepal. The first communication of importance with the latter, commenced in 1767, when the reigning Newah Rajah, harassed incessantly by the independent Gúrkhas* who were now threatening his capital (Kathmandah), became alarmed and besought the aid of the British Government in India. It being considered politic to retain in peace the great mercantile and agricultural commerce which existed between Bengal and Nepal, and thence extended, through the latter country, to Tibet and China, his request was acceded to, and a force, under Capt. Kinloch, was sent to his aid, but, unfortunately, the troops despatched were totally inadequate for the occasion. They arrived in Nepal in the commencement of the rains (1767); the malarious and deadly climate of the Terai, and want of provisions soon prostrated the few and unseasoned natives of the Plains, and Kinloch was obliged to retire. The Gúrkhas relieved from restraint, did not wait for a second force to be sent, but renewed the attack with unprecedented vigor and shortly took Kathmandah. Wholesale and indiscriminate slaughter ensued, all the ruling Newah chiefs were put to the sword, and midst uncontrolled bloodshed and unheard of atrocities, the Gúrkha chief, Prithwi Narayn, became the ruler of the kingdom. Elated with their success, which added to their hill territories the country of Nepal, comprising the vallies of Tírhút and Sarun,

* The Newahs were the Buddhist inhabitants of Nepal. The Gúrkhas were bigoted Hindus: grasping and rapacious, they, at first, gradually, and afterwards rapidly invaded and possessed themselves of the territories of the numerous independent chiefs who held sway in the Himalayas. The conquest of Nepal and of Sikim, united their possessions, making them masters of all the Hill and Terai tract, from the rivers Sutlej in the N. West, to the Rung-nyo (Teistah) in the S. East.

the Gúrkhas aspired to the conquest of Tibet and China.* The former country they invaded, reduced part to subjection and occupied it; but were ignominiously driven out by Chinese troops in 1792. They, however, still held in possession the country of Sikim, which they had subjugated after the conquest of Nepal, and retained in domination by a series of fortified intrenchments and barricades. I am not writing a history of Nepal, it would therefore be foreign to the present subject to recount all the events which succeeded that calamitous triumph of the Gúrkhas, which, for many years, plunged a peaceful, prosperous and most flourishing country into a state of anarchy, into constant civil broils and contentions, and rendered it a scene of ungoverned passions and of appalling barbarities.† It was in vain the British Government intermeddled, in vain it strove to keep in check the violence that convulsed the country. Treaties were made but to be broken by Nepal; the British Envoy was treated with duplicity and disrespect. Wearied with the constant discord and reiterated aggressions, the Government of India declared war in 1814;‡

* The invasion of Tibet, and pillage of the Grand Lamasery of Degarchhe were also in a great measure due to the influence of a Lama, known as, Samhúr, (his true name and title were Sha-ka Khyem-bo, literally, Sha-ka, the learned), brother of the བླ་མ་ འཇམ་དཔལ་ལྔ་མཆོག་ bkra-shis (Anglice, Teshi) Lama, who, on the death of the latter, fled from Lhasa. Having brought much plundered treasure with him, he was taken into favor by the Nepal chief. Afterwards, on the peremptory demand of the Chinese authorities for his surrender, to avoid being delivered over, he put an end to his life by poison.

† A graphic account is given of the state of Nepal during this early period by an eye-witness, a Roman Catholic Priest (Father Giuseppe, Prefect to the Roman Mission), who was a resident at Nepal for four years; he states, — to firmly secure the valley of Nepal, the Gúrkha Chief hoped to effect this purpose by causing a famine, that orders for this were issued and vigorously carried into effect — “Every person who was found on the road carrying even a little salt or cotton was hung on a tree, and he caused all the inhabitants of a neighbouring village to be put to death in a most cruel manner, even women and children did not escape, for having supplied a little cotton to the inhabitants of Nepal; and when I arrived in that country in the beginning of 1769, it was a most horrible spectacle to behold so many people hanging on trees in the road.” — He relates that the besieged, in a fortress (Khirtapúr), submitted themselves prisoners under a promise of general amnesty, but that after their surrender, Prithwi Narayan sent instructions to his brother, (whom he had placed in possession of the surrounding country), to cut off the lips and noses of every one, and that all these (lips and noses) were to be preserved — “that he might ascertain how many souls there were.” — The order was carried into execution with every cruelty and horror, none escaping, (neither women nor children), except the players of wind instruments, who alone were spared. Many in despair put an end to their lives — “it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased.” With sarcastic and diabolical jocularities, Prithwi Narayn afterwards changed the name of the town to Naskatpúr, = the place of cut noses. He did not survive long to enjoy what fruits he may have reaped; he died two years after, in 1771.

‡ On the first threat of war by the British, in the early part of the year, the subject was referred, by the Rajah, for the decision of the Chiefs. Though the recommendation of a temporizing and conciliating policy, urged by prudent counsellors, was in the majority, the boast — that the Gúrkhas were invincible and their country impregnable — was paramount. War was determined on. Hostilities were immediately commenced by a force proceeding and slaughtering almost all of the few men that composed our Police outposts of Blutwal.

and in the latter end of that year a force was sent under command of Sir David Ochterlony. Having overcome the Nepal troops, the latter sued for peace. In framing conditions, one of the stipulations was, that the Gúrkhas should relinquish all claim to the territory, usurped by them, belonging to the Sikim Ruler. They would not accede to all the terms. The campaign was therefore renewed, under the same General. Instructions were also sent to Capt. Latter, the Political Agent on the Eastern Nepal frontier, to render the Sikim king every assistance in his power to expel the Gúrkhas from his territories. Nepal being completely subdued, the treaty of Segowlee, bearing date the 2nd December, 1815, was formally signed and sealed, in which, by the 5th and 6th Articles, the Nepal Government renounced all claim to the land east of the Mechi river, and further bound itself, never to molest the king of Sikim, or invade his territories, that all differences should be referred to the arbitration of the British Government—"by whose award the Rajah of Nepal engages to abide."—It was not, however, until afterwards driven out by a force under Captain Latter, that the Gúrkhas eventually evacuated the Sikim territory.

Sikim was considered of special importance as affording an accessible approach to Eastern Tibet, and, as such, was deemed advantageous to be retained by a friendly power. The following year, therefore, a covenant was entered into by Captain Latter, on the part of the Governor-General Lord Moira, securing, to the king of Sikim, the whole of his territories. This covenant was delivered to the deputies of the king, at Tírhút, on the 10th day of February 1817. For some years after this, nothing of importance took place between the British Government and Sikim. In 1827, disputes, with regard to the boundaries, occurring between Nepal and Sikim, Captain Lloyd, commanding the frontier force at Titalyah, and Mr. J. W. Grant, Commercial Resident at Maldah (who had before visited the hills), were ordered to proceed to Sikim to amicably arrange matters. Both were charmed with the country and the inhabitants (the Lepchas).* They selected the site of Dorjeling,† as a most

* I use the term Lepcha; as it has been so long employed, it may be considered to have become Anglicised; I do not know the origin of the word, but it is doubtless a denomination of the Gúrkhas, from whom most of the names of the neighbouring places &c., have been taken, instead of from the inhabitants of the respective countries, *e. g.* Sikim, Butan, Tibet, &c. The proper name of the Lepchas, as they call themselves, is—Róng.

† The Tibetans had before this time formed a settlement at Dorjeling, on the summit of which they had built a Lamasery, (about 110 years ago). This the Gúrkhas had, more than once, attacked and plundered, and, at one time, had converted it into one of their guard posts. The ruin of the Lamasery remains to the present day. The name, "*Dorjeling*" was given by the Tibetans; it is compounded of three words; *viz.* རྡོ་ a stone, རྡོ་ rje noble, and རྡོ་ རྡོ་ gling a place. The first two words compose a compound word, རྡོ་རྡོ་ dor-rje a precious stone, a jewel, also a meteorite stone; hence, an ecclesiastical sceptre, (emblematical of the thunderbolt, Sanscrit वज्र); so, རྡོ་རྡོ་རྡོ་ Dor-rje-gling, pronounced Dorjeling, (corrupted, by Europeans, to Darjeeling), may be translated—the place of ecclesiastical sway.

beautiful and convenient spot, for a sanatorium, and strongly urged on Government the importance of securing it for that purpose. The then Governor-General Lord Bentinck, and his successor Lord Auckland, both appreciated the advantage of holding such a position in the hills, and both earnestly commended it to the attention of the Court of Directors. The latter, in the year 1830, forwarded directions that, on the first favourable opportunity, overtures should be made to the Sikim Ruler for the cession of the Hill of Dorjeling. In 1834, boundary disputes having again risen between Nepal and Sikim, Major Lloyd, as Governor-General's Agent, was deputed to settle affairs, and to treat for the surrender of the Hill tract of Dorjeling. The king consented to cede the land, on condition that the territory of Debgang, (with one or two other minor stipulations), should be granted to him in exchange. In reply, it was represented, that as this property had already been conferred on the Rajah of Julpai-guri, it was impossible to accede to his desire. The answer returned was, simply, an unconditional present of the coveted land. The English version of the transfer deed, as rendered by the Government translators, being short, I here give it verbatim.

Translation of the Deed of Grant making over Dorjeling to the East India Company, dated 29th Magh, Sambat 1891, = A. D. February, 1835.

'The Governor-General having expressed his desire for the possession of the Hill of Dorjeling, on account of its cool climate, for the purpose of enabling the servants of his Government, suffering from sickness, to avail themselves of its advantages, I, the King of Dre-jong* (translated Sikimputti Rajah), out of friendship to the said Governor-General, hereby present Dorjeling to the East India Company, that is, all the land south of the Great Rung-nyit (translated Runggeet) River, east of the Ru-shi (translated Balasun), Kalyail and Little Rung-nyit (translated Runggeet) Rivers, and west of the (translated) Rungust† and Mahanuiddi Rivers.'

Major Lloyd was commissioned to construct roads, and to make all arrangements for establishing an European settlement. Under his administration all that was undertaken succeeded, and entire harmony existed with Sikim. In 1839, Colonel Lloyd left Dorjeling on active military employ, and Dr. Campbell who had previously served at Kathmandah, was temporarily appointed in his room, and afterwards permanently confirmed as Superintendent of Dorjeling. He was vested with extraordinary and independent judicial powers.

* འབྲུག་རྒྱལ་ཁབ་ *hbras-ljongs*, pronounced, as above, Drejong (literally, the country of rice), the name given to the country by the Tibetans, called by Gúrkhas, and, hence, improperly, by Europeans—Sikim.

† Meaning the Rung-nyo; (called by Gúrkhas, and now *improperly*, as in the above note, by Europeans, —Teestah).

Having thus given an outline of the events which preceded and led to the occupation of the British in Sikim, we may take a glance at the people and country, of whom, and of which, the British Government took the charge. Towards showing in a slight degree the characteristics of the Lepchas, and the state in which we found them, I shall, here, make a short extract from a letter I wrote, twenty years ago, regarding them, to a gentleman high in Government administration.

“What or whosoever might have been their original source, they here appeared in the most simple, primitive state, living in the midst of the vast, wild, magnificent forests, old as the hills themselves, and, as I think, I mentioned to you, each family residing by itself, having no villages or communities, and but little intercourse with each other; thus they dwelt in pretty cottages, around which they cultivated their plot of ground, which afforded them rice,—their staple food;—grain of different sorts; cotton, from which they spun their cloth; seeds from which they expressed their oil, &c. From the forests they obtained fruits of numerous descriptions, edible and otherwise useful; thus all their wants were supplied. They knew no care, and but little sorrow, cheerful as the birds, and sturdy as the trees around them, they roamed through the forests inhaling health. They understood little about medicines and had not much use for them, sickness being almost unknown among them, but they possess some very efficacious roots, &c., with which I believe Europeans are still unacquainted. Their religion was particularly simple; they believed in one Good Spirit, and in innumerable evil spirits; to the former they conceived their worship was due, and to Him they offered their prayers and thanksgivings; the latter they considered prowled about, and haunted every spot; to them they attributed whatever sickness or misfortune befell, therefore deemed it requisite to propitiate them, which they did by offerings of rice, &c. The first fruits of the season were always offered to the Good Spirit. I may state that the purity of their belief was, at a period antecedent to our arrival, somewhat perverted by the introduction from Tibet of the Buddhist religion; it had and still has, however, but little hold on them.”

Having no written, or authentic traditional records regarding their migration into this country, I have not yet been able to discover the exact period at which they first arrived. That they are in no way allied to any of the aboriginals of this country, is certain, nor can I find that they have any relationship with any of the immigrant races. They are called Môn by the Tibetans, which circumstance and a resemblance in physical conformation, might lead to the inference that consanguinity would be found to exist between them and the Môn race, the early settlers in Pegu,* but as far as I can judge from a comparison of their languages, the races are

* In the Asiatic Society's Journal, Major General Sir A. Phayre, K. C. S. I., C. B., writing on the

perfectly distinct. The Lepchas are naturally fair, latterly the absence of all forest shade, and intermarriage with the Yakthúmbha,* also, lately, with the Gúrkha races, have tended in a great measure, to alter the features and complexions of many families.

The earliest veritable information I can acquire of their history, commences from the time of their King Turvè (ཐུ་འཕེན་པ་པོ་ *Tur-vè pa-no*), who, apparently, reigned about 450 years ago, and about this period, they, probably, entered the country. Midst the extensive forests which covered the entire southern face of the Himalayahs, and which, in Sikim, from the firs and pines and scant verbage that skirts the eternal snows, to the dense luxuriant tropical vegetation of the vallies, were then totally uninhabited, the homeless Lepchas found what they sought, a place of refuge. They gave to the country the appellation of *ne lyáng* (རྒྱལ་ལྷག་), literally, a place of caves, hence, of retreat, of shelter, (so, Tib. རྒྱལ་ལྷག་ a place, a residence རྒྱལ་ལྷག་ *gnas-par*, to dwell, to abide); and caves, (some of which, in Sikim, are very extensive), may, for a space of time, have been their chief habitations. In this land, they settled down, cultivating the soil in peace and tranquillity. Whatever may have been their previous circumstances, adversities and troubles, they, here, found a haven of rest. After the death of King Turvè, three successive Lepchas,† sons of their Royal Fathers, ruled the land. In the meantime the people had prospered and increased. But this halcyon state was not permitted to progress, altogether, undisturbed.

On the demise of King Tur-ayek, the throne was usurped by a Tibetan.‡ from History of Pegu, remarks, with reference to the connection of the Môn with other tribes, the fact, that, 'Csoma de Koros, in his Tibetan Dictionary, defines Môn as a general name for the hill people between Tibet and the plains of India.' The Tibetans, at Dorjeling, apply the term to the Lepchas alone, they do not call the Nepalese, or other tribes—མོན་ *Món*.

* This race, generally known to Europeans as the Limbú, is a peculiar one. The people are Hindus in religion, but less bigoted than the Gúrkhas. Though some of the words in their language, are allied to Lepcha, the tongues are altogether dissimilar; and the people are darker and very inferior to the Lepchas. Formerly they possessed a written character of their own, which Dr. Campbell, in 1850, informed me, had long died out, and that he had, in vain, endeavoured to find traces of it. In 1853, while in the hills, I came across a man who possessed some books and could read and write; from him I acquired a knowledge of the caligraphy. At Dr. Campbell's request, I gave him a copy of the Alphabet. On my return from England in 1857, I found in an old number of the Journal of the Asiatic Society of Bengal, published during my absence, a description and lithograph of the Alphabet, but the latter rendered upside-down and otherwise incorrect.

† Their several names were, ཐུ་སུང་པ་པོ་ *Tur-sung pa-no*, ཐུ་ཤེན་པ་པོ་ *Tur-ageng pa-no*, and ཐུ་ཤེན་པ་པོ་ *Tur-ayek pa-no*.

‡ His name and title were, ཕུན་ཚོགས་རྒྱལ་པོ་ *phún-tshogs rnam-rgyas*, (*Phún-tsho Nam-gye*), and those of his successors, (in what may be termed the Tibeto-Lepcha dynasty), were, རྒྱལ་སུང་རྒྱལ་པོ་ *rtén-sung rnam-rgyas*, (*Ten-sung Nam-gye*); ཕུག་རྒྱལ་པོ་ *phyag-rdor rnam-rgyas*, (*Chak-dor Nam-gye*); རྒྱལ་པོ་ *rtén-sung rnam-rgyas*.

which period a new era commences. He and his successors, however, married Lepchas, and the language and customs of the latter were retained. But other circumstances supervened to detract from the happy state of primitiveness in which the Lepchas lived. After the Tibetan usurpation of the throne, the Buddhists of Tibet began to enter Sikim, and to found lamaseries therein. In these, as usual, they stocked and reared young neophytes, and thence they disseminated their doctrines. In essaying to proselytize the people, they were not at all scrupulous as to their mode of conversion. They collected and destroyed the manuscript books of the Lepchas; and translated into Lepcha parts of their own mythological works, under the name of Tashi-sung, (History of Tashi), thus giving the pure and unsullied name of Tashi,* (which single and invisible God, the Lepchas had hitherto worshipped with all the simplicity and purity of children), to a foul and fabulous incarnation, whose pretended life, they published, and this, (with the indoc-trination of a host of other deities), they preached to the Lepchas as gospel. Jealousy and rancour, also, rose between the rulers and chiefs, which by no means added

hgyúr-met ruam-rgyas, (Gyúr-met Nam-gye); རྩམ་རྒྱལ་ཡུལ་རྩམ་རྒྱལ་ rnam-rgyas phún-tshogs, (Nam-gye Phún-tsho); བརྩམ་པ་ལྟེན་པ་རྩམ་རྒྱལ་ brten-hdsón ruam-rgyas, (Ten-zón Nam-gye. It was in this king's reign that the lama-
sery at Dorjeling was built, he afterwards died at Lhasa); གཏུག་ཕུ་རྩམ་རྒྱལ་ gtsug-phút ruam-gyas, (Tsúk-
phut Nam-gye); and the 8th and present ruler, བློ་སྤྲུལ་སྤྱི་བཙུན་པ་ srid-skyong sku-gzhogs, (Sit-kyong Ku-
zho), His Majesty, the defender of the realm. Since writing the above I have heard of the death of this king. Lately he had been acting with considerable independence—the Lamas were, consequently, much dissatisfied with him.

* His title is འཇོག་པོ་ལོ་ལོ་ལོ་ Ta-shi Tuk-bo Thing, compounded of འ ta, a prefixed particle, here forming a substantive; ཇོ shi, to see; this is also often, especially since the ingress of Tibetans pronounced she, from ཇེ she, (Tib. ཇེ་པ་ zhe-par), to know; synonymous with, to see; ཇེ་རེ་ shi re, the sight, scire to know, to ken, (compare, Goth. kann, Tib. ཇེ་ Lep. ཇེ་ Khyen, to know, also Lep. ཇེ་ lo, to comprehend, to be cunning; (whence also, English can, Lep. ཇེ་ khu to be able, ཇེ་ kón to cause]; Lith zi-noti, Dutch zee, Tib. ཇེ་པ་པ་པ་ gzi-par, (zi-par), Lep. ཇེ་ zu, to see, to perceive, to know by seeing, &c.); tuk-bo, the agentive of ཇེ་ tuk, to overspread, (compare, Heb. Arab. قبة a covering, a cupola &c.); and ཇེ་ thing, a lord, (radically implying, an exalted flow from the First Cause, (see also, lord, in Powers of Letters), relatively, being a reduced participial form of ཇེ་ thi, to reach, to arrive at, whence co-relatively we have Sax. thing, the thing emphatically, serving ཇེ་ཇེ་ (tek-hán), progressing, from lowest to highest, the thane; the thoht, having its seat in ཇེ་ thyák, the head, (hence thyák, also signifies, to know, ཇེ་ thyo, to hear, to know, to know by hearing), leading to the ཇེ་ thoek, the highest point; the ཇེ་ thár, the goal, the ཇེ་ working on to the Sávaras, or to theó. See Th, in Powers of Letters). Hence, Ta-shi Tuk-bo Thing signifies, the All-seeing, Omniscient and Omnipresent Lord.

to their tranquillity ; these fomented, and excited their passions, till, in 1825, these latter burst forth with violence. The then ruler, Tsuk-phut Nam-gye, suspecting, with reason or otherwise, his chief minister, a Lepcha, by name Rá-thup, of conspiring with the Gúrkhas to dethrone him, made a sudden onslaught and slew several of his relatives. The Chief himself, with his adherents, succeeded in escaping to Ilám,—a district on the Eastern frontier of Nepal,—where their descendants still form a settlement.

All this, however, chiefly effected the *Bar-fóng-mo*,* and the few chiefs about the court ; it made little impression on the mass of the people, these still followed their own habits and customs, still lived untrammelled in the vast forests, they yet had their priests—the bards ; and the squabbles of the court, and the teachings of the Buddhists were of little import. The advent of the Europeans was the first real blow the Lepchas received ; their downfall quickly followed. Dr. Campbell, on obtaining the government, used his influence to induce every foreign tribe, and people, to come and settle in the country to the great detriment of the Lepchas. The Gúrkhas, whom the British had such trouble in expelling from the territory, were particularly encouraged ; they, the Múrmis,† and innumerable other tribes flocked into the land, they settled whither they willed, they burned down the forests, the country became filled with them. To avoid the odious association of the Gúrkhas, who were ever their enemies, and whose habits and customs, with their narrow-minded cold-blooded dispositions, degrading and baneful caste prejudices were totally at variance with the open warm-hearted spirits, and overflowing generous character of the Lepchas,‡ the latter fled from place to place, cultivation became neglected, want and misery ensued. Ground-rent, in specie, was also demanded ; how was this to be paid by those, who, until Europeans arrived, had never seen money, never known what it was. Their happy and peaceful homes, (homes, which were most hospitably and disinterestedly thrown open to all comers), were lost to them for ever. Broken-hearted, many of the elders died. The younger resorted to the station of Dorjeling, there, as the state of affairs was, their destruction became a matter of certainty. They arrived artless innocent children, all they saw and heard was new

* The Lepchas observe two chief degrees of rank, (each of which has its own gradations), viz., the འཕྲུག་པོ་ *bar-fóng-mo* ; and the རྒྱལ་པོ་ *á-den*, (the power of letters implying, ‘the flowing from on High,’ and ‘the created, fashioned, formed’), the aristocracy, and commoners ; the patricians, and plebeians.

† The Múrmis, a low tribe inhabiting Eastern Nepal. They have a dialect of their own, and profess a religion between Buddhism and Hinduism ; they are held in small esteem, both by the Buddhists of Tibet and by the Hindus of Nepal ; they bear a dreadful name of being murderers, they themselves have a saying, ‘before we steal we kill.’

‡ One of their many amiable traits, and one which I never found wanting, even in children, was, that they never received anything without sharing it with a companion.

to them, ignorant of the Hindustani language, here introduced, totally inexperienced, unsuspecting, trusting, they at once fell a prey to the designing. Bereft of the few articles they had brought with them, starvation stared them in the face. To obtain food they were forced to perform work from which their spirit recoiled; they were reduced to become bearers of burdens, to take to working on the roads. They were in manners and customs and in true civilization immeasurably superior to any of the surrounding tribes, to the Gúrkhas, or to the natives of the plains. The two latter were set over them as task-masters. The Lepchas, the free sons of the forests, the hearty yeoman of the land, the lords of the soil, became the servants of servants, the very slaves of slaves. The lot of those who fell into household employment was no better. Few good natives of the plains at this time ever ventured to Dorjeling; it was notorious as a place of refuge for the out-pouring of jails, as a resort of all the most profligate and abandoned. These became the masters and teachers of the Lepchas. With such tuition, is it surprising that the latter should have become learned in all duplicity and every vice? The women also, naturally exceedingly gentle and modest, became the victims of the licentious:—the fall of the Lepchas was complete.

Other causes were, also, tending to the destruction of the Lepcha nationality. The Lepcha language which had, hitherto, been the language of the whole country of Sikim, which all Tibetans, Bútias,* or others who entered the country acquired and

* All the Tibetan settlers, south of the Himalayahs from Ladak eastward, are denominated by Europeans, Bútias, (derived from the Tibetan word བོད *Bód*, the true name of Tibet) They are called by the Tibetans, ལོ་པ་ *Lho-pa*, southerners or southmen. There is a large settlement of them in the hills east of Sikim, the country is called by Europeans, Bútan. It is named by Lepchas འབྲུག་པ་ *á-brug-pa* a schismatic sect of the Buddhists, to which the Bútias belong), and the settlers are designated འུ་རཱ་ *á-rát*. They are physically large and powerfully built, much more so than their progenitors the Tibetans, but in mental qualities they have proportionately degenerated; neither the people nor the Government have improved by time.

The first connection the Indian Government had with Bútan, was in 1772, when Kúch Behar being overrun and devastated by the Butias, the Nazah Deo appealed to the British for protection. Troops consisting only of two companies of Sipahis and two pieces of cannon, under command of a Captain Jones, was despatched. This small force without any difficulty took the chief town of Kúch Behar then occupied by the Bútias, reduced the forts of Daling, &c., and clearing all before them, drove the Bútias into their fastnesses. (This offers a grave contrast with the management of later days, as exemplified when troops were sent to enter Sikim in the end of 1848, and in the expensive Bútan campaign of 1865-66). The Bútias applied to Tibet for assistance; the, then, Tashi Lama forwarded a solicitation for peace, expressed in language so modest and superior, so free from the obsequiousness or bombast peculiar to Oriental despatches, as immediately to attract the attention of Warren Hastings; a treaty very favourable to Bútan was drawn up and ratified by the Governor-General in Council on the 25th April, 1774. By the first clause, all the lands, that belonged to the Bútias before their aggressions on Kúch Behar, were restored to them. On the following month Mr. George Bogle was despatched on a friendly mission to the Tashi Lama, (who was at that time, also, Regent of Tibet). He without difficulty reached Tashi lhún-po, (ཐག་ལྷོ་པོ་ *thag-lho-po*, corrupted by Europeans to *Tamboo Loomboo*),

spoke, in which under the rule of Colonel Lloyd, business was carried on, and justice in the English Courts administered, in the character of which, decrees and documents were written and recorded ;—this language was completely set aside, and Hindustani was made the chief language in Dorjeling. The Tibetans and the Bútias of Bútán were patronized, to them were given the appointments in the administration of the country, and they were made the advisers and counsellors of the State ; their influx into Sikim increased. This was playing into the hands of the crafty priests, who already held the king in their thralldom ; their power and authority augmented. Oppressed and crushed on all sides, the Lepcha race and language came to be considered unfashionable. Many of the Lepchas intermarried with Bútias, and, repudiating their own race, denominated themselves Bútias.* The Tibetan language became the medium of communication between the Sikim and Dorjeling Governments. Dr. Campbell was, and his successors in the administration of Dorjeling, also, have all been, quite unacquainted with the Tibetan or Lepcha languages. Who then were the secretaries who wrote, and the interpreters who translated the correspondence ? In Sikim communications were written by the authority of the Tibetan conclave that surrounded the king, and in Dorjeling they were translated and answers sent by the

the cumulation of glory. He met with the most cordial reception from the Lama, and resided with him for nearly a year, experiencing unremitting attention and friendliness. Before Mr. Bogle's return, the Tashi Lama was exerting his influence for opening an unrestricted commerce between India and Tibet, He afterwards, and unfortunately before this important project had been secured, died of small-pox at Piking, where he had gone at the earnest request of the Emperor Kyon Lung to assist in the celebration on the occasion of his, (the Emperor's,) birth-day. As being the most enlightened ruler that probably Butan or Tibet ever possessed, his title of འཕགས་པལ་ལྷ་མོ་ *dbang skú-shogs*, the Lord of Power, deserves to be recorded. Since his death the country has by no means improved. Other missions have proceeded to Bútán, Capt. Turner's in 1783, Capt. Pemberton's in 1838, and the Hon'ble Ashley Eden's in 1863-64,—none receiving the friendly reception accorded to Mr. Bogle, but each encountering increased difficulties. Their reports have been published and may be referred to by those interested in the subject. The occurrences of the Butan campaign of 1865-66, &c., must be known to those who review the events of the passing day. But all these political acquisitions and military advances have in no ways tended to improve Bútán. In 1786, the Músalmán Puringír Ghossain, who was the bearer of the letter from the Tashi Lama to Warren Hastings, and who afterwards accompanied Capt. Turner in his mission, deposed, that many merchants from Bengal had succeeded in reaching Tashi Lhúnpo, and that there was no scarcity of English goods there in the market. Though many Butias are, individually, very amiable, still he would be a rash trader who would now (in 1874) venture, unprotected, to enter Bútán.

The language of Bútán is a corrupt Tibetan ; at least according to the pronunciation of the modern Tibetan tongue. It has no separate written character, so in reading the Bútias pronounce the same word quite differently than when talking ; thus, ཇ ལྟ་, a bird, would in speaking be pronounced, *pya*, but when reading they give it the Tibetan pronunciation of *cha*.

* These are the people whom Europeans designate as the naturalized Bútias of Sikim.

official Tibetans and Bútias, mere accomplices and creatures of the Sikim usurpers; or what was worse, by Lepcha apostates, traitors to their king and country, betrayers of their people, very Judases in spirit, worthy disciples of their Bútia and Hindustani teachers.* Such was the sole medium of communication with Sikim. Into the hands of these people were submitted for translation all the views, edicts and wishes of the British Government. Even had these interpreters been willing, they were quite incapable of performing the duties required. Possessed of the slightest smattering of Hindustani, from, and into which language they were expected to translate all communications, it was impossible they could translate correctly. Nor if capable, would they have presumed to have forwarded to the Sikim authorities a literal version of any documents offensive to them, directly authoritative, or in which censure was conveyed. At all events the Tibetan documents have been sealed books to the representatives of the British Government at Dorjeling. Under such a system how could it be hoped that administration could be satisfactorily conducted.

In 1849, Dr. Campbell, proceeding into Sikim, (to join Dr. Hooker, who was then making a tour in that country), was seized by the Bútias and severely maltreated, nearly losing his life. He attributed this assault to revenge for his having refused to return to the owners, the slaves† who had fled from Sikim to the British territory of Dorjeling. Slaves of whom?—Of the Bútias who attacked him, of those whose settlement and influence in the country had been promoted

* This may appear an unnecessary effusion of epithets, but, if sentiments are to be expressed by words, the language will not be considered too strong when it is known, that, on expostulating with one of these persons, (a Lepcha interpreter of the Court, the only interpreter of Lepcha, a man who can neither read nor write, selected for this important and responsible employment, by the Superintendent of Dorjeling), for not endeavouring to support and preserve his own language and people, I was told by him, that his language and people might go to perdition as long as he gained money. It may be truly said, that the man was ignorant, and his words beneath notice, but he should not therefore have been placed in the position he was, and in which he is still retained.

† Two of Dr. C.'s (and I believe the sole) remarks condemnatory of the Lepchas were, that they had slaves, and that they did not speak the truth. Regarding the first, the Lepchas, certainly, possessed people of their own race employed as *vyet*, slaves or servants, and so have had all people, in all

ages. Degree exists amongst all animate beings, inanimate matter finds its level. Our great dramatic poet makes Agamemnon say, 'Take but degree away, remove that string, and hark what discord follows.' We are, also, told in Scripture, that degree finds its order in Heaven. It is not the use, but the abuse of slaves, as exemplified in their treatment by the Romans and in America, &c., that has brought odium on the name. The Lepchas put themselves into voluntary bondage for a period, (as did the Patriarchs,) for their wives. The friendless, the orphans, the needy and helpless found shelter, food, and comfort in the houses of the more prosperous; there were no poor in the land. The so-called slaves of the Lepchas were far more

by the encouragement given, and by the policy pursued by Dr. Campbell himself? To avenge the outrage committed, troops were sent to Dorjeling, but they never entered Sikim. Government contented itself by confiscating the whole of the Sikim territories south of the Rumám and west of the Rungnyit rivers, and by stopping the annual allowance of Rs. 6,000, which was granted to the king, (3,000, in 1841, and an additional 3,000, in 1846), as a slight compensation for his cession of the territory in 1835.

For years after this, the entrance of travellers into Sikim was closed by the Sikim Government. In 1860, Dr. Campbell, having reported to Government, a case of kidnapping, and violence, committed by the Bútias, recommended part of the territories north of the river Rumám to be taken possession of, until such time as the offenders should be given up by the Sikim Government. With the object of carrying this into effect, Dr. C. with a detachment of Sebundy Sappers and Miners, and a 6th. gun, crossed the Rumám. The Bútias, however, mustered a force and overpowering the Sappers, who ran short of ammunition, obliged them to retreat. They followed up their success, burning some police stations in British territory, and even threatened Dorjeling. A force (consisting of a detachment of Royal Artillery with 3 guns; wings of H. M. 6th foot; 73rd N. I.; and 3rd Sikh Infantry; also detachments of the 1st, Bat. Bengal Police, and of the Sebundy Sappers and Miners),

free than the dependents or the mercenary hirelings of civilized countries; they were treated in every respect as one of the family, they and their masters worked, eat, and in all things shared alike, I never knew or heard of any of these servitors who ever wished to leave their homes. The fate of the slaves of the more imperious Bútias (though I never witnessed any maltreatment), may perhaps have been different. But the novelty and vanities of Dorjeling were the true causes of their flight thither. What protection, however, did such Lepchas, who were supposed to seek refuge in Dorjeling, receive. Being initiated into the use of money, taught to consider it the one thing needful, and finding it the only means of obtaining food, both masters and dependents became slaves to one of the most exacting and oppressive of tyrants. Upon them were heaped all the artificial wants, all the load of necessities and miseries emanating from a pseudo state of civilization. They were taken from their calm flow of existence and plunged into a troubled sea of passions, in which, before the eyes of heedless spectators, they have been allowed to sink and perish.

As to Dr. Campbell's second cause of censure, I can affirm I ever found the Lepchas most honest and truthful. I do not speak for the veracity of those who were taught, and whose characters were moulded, in Dorjeling, but of the Lepchas in their simple state. I would refer and recommend to the readers of this, Hooker's most interesting journal in Sikim. As the learned Doctor enters with quite enthusiasm, into the gentle honest character of the Lepchas. Speaking of them, he says, "In disposition they are amiable and obliging, frank, humorous and polite, without the servility of the Hindoos, and their address is free and unconstrained. Their intercourse with one another and with Europeans is scrupulously honest." ***** "A more interesting and attractive companion than the Lepcha I never lived with." ***** "Ever foremost in the forest or in the bleak mountain, and ever ready to help to carry, to encamp, to collect, or to cook, they cheer on the traveller by their unostentatious zeal, and are spurs to his progress." &c. General Lloyd and all who formerly knew the Lepchas ever spoke of them with the highest esteem. The Hon'ble Ashley Eden, who as Envoy accompanied the force, in 1861, to Tamlung, in an able report does justice to the probity and integrity of the Lepcha character.

was speedily assembled. This force entered Sikim, on the 2nd February, 1861, and without opposition, (except a slight skirmish on crossing the Rung-nyi, in which, on our side, only one man was killed and two men wounded,) arrived, in March, at *Tam-lóng*, the capital of Sikim. All that was demanded was acceded to, a treaty, containing 23 articles, being signed by the king. The causers of all this disturbance, (the kidnappers,) however were never surrendered; they had, or were said to have escaped into Prú (Bútan). The British Government has again conferred on the Sikim Ruler an annual and larger allowance, to be enjoyed as long as order is maintained in his dominions. Since then the country has become more tranquil and, as far as the snows (but, no farther), is again thrown open to visitors. Sikim, however, is fast deteriorating. The influx of the Butians has increased, and the power of the Budhists has become firmly established; the Gúrkhas have also commenced to settle in it, and the grandest and most glorious scenery in the world is becoming completely destroyed.* With the destruction of the forests in Sikim, the charm of the country will pass away, the climate will change,† and unless speedy

* Utterly reckless, for the sake of a small space of ground for cultivation, they set fire to, and burn down all the surrounding forests.

† I cannot, here, refrain from quoting a passage from Huc and Gabet's *Travels in Tartary, &c.*, as the description so exactly coincides with what Dorjeling was, and with what it is becoming; though it is to be hoped it will never be reduced to the exceeding calamitous state represented in the sketch. Referring to a district in the kingdom of Onniot, Huc says,—

“Towards the middle of the 17th century, the Chinese began to penetrate into the district. At that period it was still one of rude grandeur; the mountains were covered with fine forests, and the Mongol tents whitened the valleys, amid rich pasturages. For a very moderate sum the Chinese obtained permission to cultivate the desert, and as cultivation advanced the Mongols were obliged to retreat, conducting their flocks and herds elsewhere.

“From that time forth the aspect of the country became entirely changed. All the trees were grubbed up, the forests disappeared from the hills, the prairies were cleared by means of fire, and the new cultivators set busily to work in exhausting the fecundity of the soil. Almost the entire region is now in the hands of the Chinese, and it is probably to their system of devastation that we must attribute the extreme irregularity of the seasons which now desolate this unhappy land. Droughts are of almost annual occurrence; the spring winds setting in dry up the soil, * * * * *. Next after these hurricanes comes the rain; but so comes, that instead of being an object of desire, it is an object of dread, for it pours down in furious raging torrents. * * * * *. The torrent rushes on and in a few hours the earth reappears; but the crops are gone, and worse even than that, the arable soil also has gone with them. * * * * *. The droughts and the inundations together sometimes occasion famines which well-nigh exterminate the inhabitants. That of 1832 in the twelfth year of the reign of *Tao-Kouong*, is the most terrible of these on record.” After relating the apprehensions and forebodings of the people; he continues,—“The fearful prognostic that had been so often repeated became accomplished. Thousands died upon the hills, * * * * * whole villages were depopulated * * *. It was in this dismal region that we awaited, &c.”

No one, who knew Dorjeling as it was, and who can contemplate it as it is, on reading the above narration, would fail to be most painfully impressed with the similarity in the state of the two countries.

measures be taken to prevent it, the Lepchas will pine, and in time cease to exist. Much more might be said, but enough has been represented to account for the deplorable fall of the Lepchas.

Of the language I cannot speak too highly. The simple and primitive state in

Not content with the numerous tribes that had flocked into the land and ruined the Lepchas, Government, at the instance of Dr. C. issued an enactment whereby, the forest lands of Dorjeling were to be conferred on all who might apply for them. The terms were most inviting,—five years free, and afterwards the lands to be retained on nominal rental;—adventurers of all sorts, rich and poor cropped up, who with avidity accepted the terms, and seized on the lands. Tea-planting was introduced, the demand for land gradually increasing, till tea-planting became a passion, a mania, which infected all classes. Wealthy companies were formed, lands exchanged hands at exorbitant prices, the money not flowing into the Government coffers, but enriching the speculators, who retired with large fortunes. The few forests, spared by the Gúrkhas, &c., speedily disappeared. The effect on the Lepchas was most disastrous. The residents and planters are also beginning to feel the results. In Dorjeling wood, for fuel and domestic purposes, can, now, hardly be obtained, whence are planters to procure it to supply the large consumption necessary to feed their furnaces, &c.? The heavy tropical rains wash from the slopes of the hills the arable soil, unless surrounding woods are left standing, where is fresh mould to come from? The Dorjeling hills are already becoming comparatively unproductive. Formerly Dorjeling was noted for the excellency of its vegetable productions, now those produced are very inferior. The forests being cleared, the land absorbs the hot rays of the sun, rendering the soil arid. Snow, which used to be abundant at Dorjeling, now scarcely ever falls. The salubrity of the climate, as a matter of course, has become much impaired. Besides the ailments thereby induced, the country has been, also, subjected to the introduction of numerous maladies consequent on an artificial and gregarious mode of existence. Even the common Asiatic disease of cholera, was formerly unknown to the Lepchas. In 1872 the workmen on the gardens of the planters were nearly decimated by it. The cattle disease, with which the Lepchas were also unacquainted, has likewise several times made its appearance, brought up by the bullocks from the plains, almost exterminating the fine cattle of the hills.

I cannot close this subject without saying a word, the result of my experience, in favour of trees,—the adornment of the earth, which occupies the rank, in the vegetable world, that man inherits in the animal kingdom,—which it is now the custom of Dendrophobists everywhere to fell. In damp and confined places, where decomposition of vegetable matter, water, and earth abounds, giving rise to carbonic acid, and other deleterious gases, more than the living vegetation can absorb, malaria will be generated. Sufficient living vegetation, especially high trees, will inhale these gases, exhaling, in their room, particularly in the day, life-giving oxygen. In the hills, where the forests are so thick as to be impervious to the penetrating rays of a tropical sun, malarious fevers are unknown. Even Dr. Campbell,—no friend of trees or forests,—in a published account of a journey in the hills, says, (I speak from memory, not having seen the article since it was first published, upwards of 20 years ago,) that he was encamped in the forests where the effluvia arising from decayed and rank vegetation were so excessive as to be suffocating, still, though very subject to fever, he never experienced the slightest attack.

Sikim, after the Nepalese had been driven out, ought to have been restored to its original and rightful owners, the Lepchas. Their way, and natural innocence and purity ought to have been beneficently upheld. The magnificent forests of Magnolias, Rhododendrons, and rare and invaluable trees ought to have been

which the Lepchas lived is admirably shown by it. It has no primary words (beyond the words for gold and silver) to express money, merchants or merchandise, fairs or markets. Their peaceful and gentle character is evinced by their numerous terms of tenderness and compassion, and by the fact that not one word of abuse exists in their language. Nevertheless the language itself is most copious, abounding in synonyms and possessing words to express every slightest change, every varying shade of meaning, it admits of a flow and power of speech which is wonderful, and which renders it capable of giving expression to the highest degree of eloquence. The language also attests the astonishing knowledge possessed by the Lepchas. I shall here again make an extract from the letter before quoted :—“ Of all the almost inconceivable diversity of trees with which the hills are covered ; of all the almost incalculable variety of plants and flowers with which the forests are filled ; the Lepchas can tell you the names of all, they can distinguish at a glance the difference in the species of each genus of plants, which would require the skill of a practised botanist to perceive ; and this information and nomenclature extends to beasts, to birds, to insects, and to everything around them, animate and inanimate ; without instruction, they seem to acquire their knowledge by intuition alone. The trees and the flowers, and the birds, and the insects have heretofore been their friends and companions. But now, this simple knowledge, this beautiful language, this once happy people are fast dying out. The Lepchas have left their woods and innocence and have fallen into sin and misery, and is there no one that will help them, no one that will save ?”

It is impossible that a people, with a language so comprehensive ; with manners, though primitive, so superior, as to entitle them to rank high among civilized nations, could be engendered amidst the wilds and fastnesses of the Himalayahs. They retain, in so marked a degree, all the simple ways and habits of the patriarchs of old, as to lead to the conclusion, that they must have remained isolated ever since

most carefully guarded. For they,—with mountains, compared with whose high altitude the Alps shrink into insignificance, on whose lofty summits, towering above in everlasting snow, no human foot may ever tread, their dazzling whiteness and unapproachable exaltation, sublimely representing the purity and power of the Omnipotent,—all formed a scene unrivalled in grandeur ; a scene, which a traveller, who had visited all parts of the world, on arriving at Dorjeling and viewing, in rapture exclaimed, in the words of Simeon of old,—‘ Now, let me die in peace, for I have seen the Glory of the Lord.’ Dorjeling, in truth, was a very garden of Eden, a spot which God had blessed with transcendent loveliness, and as such ought to have been most religiously preserved from the desecrating hand of man. It was a special spot, where the care-worn, and those weary with the hollowness and vanities of the world might have turned to, and returned refreshed and invigorated, ennobled, for the true duties of life ; a spot, on beholding which, the haughty and discontented alike, would have comprehended their own littleness and unworthiness, and would have bowed down in homage to, and adoration of, the Almighty Creator.

such customs were in vogue.* The type of their features indicates, that before settling in the Himalayahs, they had probably, resided in Mongolia or Manchuria, and in, or near one of these countries, the body of the people might still be found.† The language is a monosyllabic one, (though not altogether an isolating one, as it possesses in a degree—as all languages however primitive do—an agglutinative structure), and is unquestionably far anterior to the Hebrew or Sanskrit. It is preeminently an *Ursprache*, being probably, and I think, I may, without fear of misrepresentation, state it to be, the oldest language extant. It is a most comprehensive and beautiful one; and regarded alone, as a prolific source of the derivations and etyma of words, it is invaluable to the philological world. It however recommends itself to us on higher grounds; it possesses and plainly evinces the principle and motive on which all language is constructed.‡ But, like everything really good in this world, it has been despised and rejected. To allow the Lepcha race, and language to die out would indeed be most barbarous, and inexpressibly sad.

* It may be noted, that the Lepchas, have legends,—in common with divers other primitive races, (which merit notice, as testifying to the truth of Sacred History),—regarding the flood and the Tower of Babel. The legends were, without doubt, brought with them from beyond the snows, but they have connected the incidents with their present place of residence.—There is a hill, visible from Dorjeling, (ཨ་རྒྱུ་ཁྲ་ཁྲ་ *tun-róng*), which, as the tale hath it, when all the country was under water, arose and supported a ship containing a few persons, all other people being drowned. The hill rose up like a horn, (hence its name, ཨ་རྒྱུ་ཁྲ་ *á-róng*, a horn), and afterwards subsided to its present form. It is known to Europeans as the Camel's back.—On the top of the lofty ལུང་ལྷོ་མ་ *lung-li klo*, it is said, a foolish class of Lepchas—(the ར་ཁྲ་ *na-óng*), now extinct,—endeavoured to raise a building high enough to reach the heavens. Rock and blocks of stones, as the ruins, are shown on the place.

† The primitive Lepcha, probably, more comprehensive than we even at present find it, was in all likelihood, at an early period, the one, sole spoken language; and though both the people and language have long since been converted into different races and tongues; yet as we have found in the Sikim territory, one part of the race still intact, it is reasonable to suppose we may elsewhere discover another portion. The Altaic and Tungusian ranges, or even some of the yet unexplored districts of the Himalayahs offer a not unhopeful field of inquiry. There is in the Himalayahs, near Ladák, a tribe denominated Lapchas. Some years ago, when travelling through the latter country, I passed near the district in which they are settled. I had not time, however, to change my course, and I have not yet been able to obtain any information regarding the people or their language, to enable me to make a comparison between them and the Lepchas of Dorjeling.

‡ In the structure of the Lepcha language, I have discovered the system on which, I consider, all language is based. By an exegesis which I have, in part, prepared, (combined with a diagram showing the rudimental powers of letters), the roots and true significations of all words in all languages, are, at once, rendered apparent. Reference to this subject has several times been made in these pages, under the title of 'Powers of Letters.' I have not been able to complete the system, (as I wished) to accompany this Grammar, but (as I remark with regard to the Dictionary), should circumstances permit, it shall follow.

By the favour of the British Government in India, the writer has been enabled to present to the public a short Grammar of this language. (Should his health and circumstances permit, a Dictionary will follow.) The Grammar itself is simply written to assist the learner; it does not challenge the strictures of the critic; its mission is alone, to be useful, and should it conduce to the employment of a language and the amelioration of a people, both of which have been too long neglected, its object will be fully gained.

Calcutta, 1875.

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E R R A T A.

Page x,	line 9,	from top,	<i>for verbage read herbage.</i>
„ xvi,	„ 2,	from bottom,	<i>for Tamlúng, read Tamlóng.</i>
„ 6,	„ 14,	from top,	<i>for 𐄢 read 𐄣.</i>
„ 8,	„ 14,	„	<i>for 𐄢 read 𐄣; for (𐄢 read (𐄣.</i>
„ 8,	„ 7,	from bottom,	<i>for 𐄤 read 𐄥.</i>
„ 9,	„ 2,	from top,	<i>for 𐄦 read 𐄧.</i>
„ „ „ 14,	„		<i>for 𐄨 read 𐄩.</i>
„ „ „ 16,	„		<i>for 𐄪 read 𐄫.</i>
„ „ „ 3,	from bottom,		<i>for fowl, read cow.</i>
„ „ „ 2,	„		<i>for 𐄬 𐄭 read 𐄬 𐄭.</i>
„ 11,	„ 3,	from top,	<i>for b dra b dra, read h dra h dra.</i>
„ „ „ 11,	„		<i>for 𐄮 (𐄯 read 𐄮 (𐄯.</i>
„ 16,	„ 14,	„	<i>for krah read krak.</i>
„ 23,	„ 9,	„	<i>for 𐄰 read 𐄱; for shu read shu.</i>
„ 24,	„ 2,	from bottom,	<i>for 𐄲 read 𐄲 𐄳.</i>
„ 29,	„ 12,	from top,	<i>for 𐄴 read 𐄴.</i>
„ 29,	„ 2,	from bottom,	<i>for 𐄶 read 𐄶 𐄷.</i>
„ 35,	„ 18,	from top,	<i>for 𐄸 𐄹 read 𐄸 𐄹.</i>

- Page 38, line 13, from top, * is upside down.
- „ 41, „ 1, „ for *le*. Let read *le*, let.
- „ „ „ 2, from bottom, for ㄟ , read ㄟ .
- „ 50, „ 6, from top, for $\bar{\text{ㄣ}}$ nyet read $\bar{\text{ㄣ}}$ nyat.
- „ 50, „ 7, „ for $\bar{\text{ㄣ}}$ nyet read $\bar{\text{ㄣ}}$ nyat; (twice).
- „ 52, „ 3, from bottom, for ㄣ read ㄣ .
- „ 57, „ 8, from top, for ㄣ read ㄣ .
- „ 63, „ 8, from bottom, for ㄣ read ㄣ .
- „ 64, „ 4, „ for ㄣ read ㄣ .
- „ 74, „ 8, from top, for ㄣ (ㄣ ㄣ) read ㄣ (ㄣ ㄣ).
- „ 75, „ 9, from bottom, for ㄣ γ read ㄣ γ .
- „ 76, „ 3, from top, for ㄣ read ㄣ .
- „ 78, „ 4, „ for ㄣ ㄣ read ㄣ ㄣ ; for ㄣ ㄣ read ㄣ ㄣ .
- „ 78, „ 3, from bottom, for tense read sense.
- „ 81, „ 5, from top, erase \sim over ㄣ .
- „ 84, „ 6, „ erase \sim over *bun*.
- „ 84, „ 5, from bottom, for *m t*, read *mát*.
- „ 95, „ 14, from top, for ㄣ ㄣ read ㄣ ㄣ ; for *lī mát*, read *lín mát*.
- „ 99, „ 5, „ for *mán* read *mán*; (twice).
- „ 100, „ 3, from bottom, for ㄣ read ㄣ .
- „ 106, „ 7, from top, for ㄣ chen read ㄣ chan, for ㄣ read ㄣ .
- „ 106, „ 11, „ for ㄣ chhok read ㄣ , chho.
- „ 106, „ 5, from bottom, for *ni* read *in*.

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- Page 109, line 14, from top, for ~~ṣṣ~~ read ṣṣ̣.
,, 111, ,, 14, ,, for Noun. read Noun, &c.
,, 114, ,, 6, ,, for ~~ṣṣ~~ read ṣṣ̣.
,, 120, ,, 8, from bottom, for ṢṢ ṢṢ ṢṢ read ṢṢ ṢṢ.
,, 128, ,, 4, ,, for ṢṢ ṢṢ ṢṢ ṢṢ hu ká sa-*thi* zak, read
ṢṢ ṢṢ ṢṢ ṢṢ [ṢṢ ṢṢ ṢṢ] hu ká *thám* mát (sa-*thi* zak).
,, 129, ,, 7, ,, for succeeded read succeeded.
,, 133, ,, 2, from top, for ṢṢ ṢṢ read ṢṢ ṢṢ.
,, 140, ,, 13, ,, for a week, read a week,).

. There are other minor typographical errors, which I have not considered it necessary to insert in the errata; as, page 7, lines 7, 8, 22, a should be affixed to Ch, Chh, and Tsh; page 119, last line, a comma should be after Sakon. While the pages were passing through the Press, many errors occurred, a number of which were, through unavoidable circumstances, overlooked.


A GRAMMAR OF THE RÓNG (LEPCHA) LANGUAGE.


PART I.

THE ALPHABET, *KAKHO' RE.*

The Róng (Lepcha) Alphabet may be divided into two parts, *viz.*, Letters and Diacritical Marks, which latter include vowel, final, and other affixed signs.

These may be comprised, as follows :

Consonants,	35
Vowels,	8
Finals,	9
Kya and Kru, (affixed <i>y</i> and <i>r</i>)	2
 Rán (Circumflex sign),	1
<hr/>	
Total,	55

The Consonants  *ámo*, literally mother, chief, or large (letters), with their equivalents in Roman characters, are thus written.

1st.—THE CONSONANTS.

ᐱᐱᐱ ᐱᐱ ᐱᐱ *amo re, 35.*

*K	Kh	G	Ng	
Ɔ	Ɔ	Ɔ	Ɔ	
Ch	Chh	J	Ny	
Ɔ	Ɔ	Ɔ	Ɔ	
T	Th	D	N	
Ɔ	Ɔ	Ɔ	Ɔ	
P	Ph	F	B	M
Ɔ	Ɔ	Ɔ	Ɔ	Ɔ
Ts	Tsh	Z	Y	
Ɔ	Ɔ	Ɔ	Ɔ	
R	L	H	V	
Ɔ	Ɔ	Ɔ	Ɔ	
	S	Sh	W	
	Ɔ	Ɔ	Ɔ	
Kl	Gl	Pl	Fl	
Ɔ	Ɔ	Ɔ	Ɔ	
	Bl	Ml	Hl	
	Ɔ	Ɔ	Ɔ	

* All these consonants have the sound of the inherent short *a* affixed to them.

DIACRITICAL MARKS,

called in Lepcha ཨྐྱཱྀ *thámbyn*, (implying the vowel and final signs, &c.).

ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ *ákup sa thámbyn kakyak gum,*

the Vowel Signs are seven in number, viz. :—

(ཨ (() ཨ ཨ

These are united to ཨ *a*, the basis of all the vowels, as follows :

2nd.—THE EIGHT VOWELS.

* ཨྐྱཱྀ ཨྐྱཱྀ (ཨ) ཨྐྱཱྀ *ákup kaku (8) re.*

A
ཨ†

ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ
ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ	ཨྐྱཱྀ

The vowel signs are similarly affixed to all the consonants.

3rd.—THE NINE FINALS.

ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ *Telbo sa thámbyn kakyót (9) re,*

the Final Signs are nine in number, and are thus formed,—

ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ ཨྐྱཱྀ

* This name ཨྐྱཱྀ *ákup*, lit. child or small (letters), was formerly applied by the Lepchas exclusively to the Finals.

† This short *a* is inherent after all the consonants. The sound is effected by a simple (unaspirated) ejaculation of the breath.

Uniting these with *ᱚ* *a*, the basis of all the vowels, they, with their several names and pronunciations, stand thus—

<i>Finals.</i>	<i>Names.</i>	<i>Powers.</i>
<i>ᱚ</i> ak	<i>ᱚ</i> la kát	k
<i>ᱚ</i> am	<i>ᱚ</i> la nyat	m
<i>ᱚ</i> al	<i>ᱚ</i> la sám	l
<i>ᱚ</i> an	<i>ᱚ</i> nun	n
<i>ᱚ</i> ab or ap	<i>ᱚ</i> ba kup	b or p*
<i>ᱚ</i> ar	<i>ᱚ</i> dar	r
<i>ᱚ</i> at	<i>ᱚ</i> kat	t
<i>ᱚ</i> ang	<i>ᱚ</i> kang	ng
<i>ᱚ</i> ang	<i>ᱚ</i> nyindó	ang

4th.—OF THE SIGNS (*ᱚ* *thámbyin*),

ᱚ *KYA* and *ᱚ* *KRA*.

Like the Tibetan* (*ཡ་པ་མཐུ་ ya-btags* and *ར་པ་མཐུ་ ra-btags*), the Lepcha language possesses an affixed *y* and *r*, thus—

ᱚ *Kya*

is affixed to the following twenty-three letters :

<i>ᱚ</i> Kya	<i>ᱚ</i> Khya	<i>ᱚ</i> Gya	<i>ᱚ</i> Tya	<i>ᱚ</i> Thya
<i>ᱚ</i> Dya	<i>ᱚ</i> Pya	<i>ᱚ</i> Phya	<i>ᱚ</i> Fya	<i>ᱚ</i> Bya
<i>ᱚ</i> Mya	<i>ᱚ</i> Rya	<i>ᱚ</i> Lya	<i>ᱚ</i> Hya	<i>ᱚ</i> Vya
<i>ᱚ</i> Klya	<i>ᱚ</i> Glya	<i>ᱚ</i> Plya	<i>ᱚ</i> Flya	<i>ᱚ</i> Blya
	<i>ᱚ</i> Mlya	<i>ᱚ</i> Hlya	<i>ᱚ</i> Aya	

* Generally assumes the latter sound.

) 𑄣 Kra

Is affixed to eight letters thus—

𑄣 Kra	𑄤 Gra	𑄥 Ngra	𑄦 Pra
𑄧 Fra	𑄨 Bra	𑄩 Mra	𑄪 Hra

And both are thus conjoined :

𑄣𑄤 Krya	𑄤𑄥 Grya	𑄥𑄦 Ngrya	𑄦𑄪 Prya
𑄧𑄨 Frya	𑄨𑄩 Brya	𑄩𑄪 Mrya	𑄪𑄫 Hyra

With these signs, single or conjoined, the vowel and final signs are united.

5th.—OF THE SIGN (𑄣𑄤) *thambyin*.

~ 𑄣𑄤 RAN.

There is a sort of circumflex sign, inscribed thus ~ called 𑄣𑄤 *Ran*, (pronounced hard as if written *dran**). This sign is supposed to be confined to the sole use of the two vowels 𑄣 *a* and 𑄤 *i*, but I have seen it written in books (though this is far from being any criterion of correctness) over the 𑄣 *a*, and when necessary, it ought to be so applied; it would be useful in distinguishing the correct pronunciation, as for instance, in the words 𑄣𑄤 *sām*, three, and 𑄣𑄤 *sām*, to be sullen, (which latter might be written 𑄣𑄤 *sām*). It is evidently the vowel sign (inverted over the vowel. Over 𑄤 it gives a prolonged sound as may be perceived in the difference between the words 𑄣𑄤 *ārik*, a creeper (plant), and 𑄤𑄥 *rik*, to curse. Over the 𑄣 *a*, whether written or inherent, it induces also a guttural sound as 𑄣𑄤 *āk*, yes; 𑄣𑄤 *an*, to long for, to yearn after, 𑄣𑄤 *man*, meat, 𑄣𑄤 *grām*, to hasten, &c. In expressing it over the Roman character, I have adhered to its original form.

* See under head of Asciticus Powers, page 10.

Before proceeding further, it may be necessary to give the powers of the letters. I shall commence with **ᳵ** *a*, as being inherent after all the consonants, for the comprehension of the pronunciation of these latter, it is requisite that the powers of this vowel should be understood.

POWERS OF THE LETTERS.

ᳵ *A*

Is the basis of the vowels, and is inherent after all the consonants, when the latter are uncombined with any other vowel. It has the following sounds :

1. Of *e* in *hen* ; as, **ᳵ᳚** *jan*, to be bad, **ᳵ᳚** *jal*, to have correct pronunciation, **ᳵ᳚** *fyan*, a foeman, &c.

2. Of *u* in *rut* ; as, **ᳵ᳚** *al*, new, fresh, **ᳵ᳚** *mat*, to blow (as fire), **ᳵ᳚** *mal*, to dabble, &c.

3. When succeeded by ‘ the final *k*, or by **ᳵ** the *nyinlô*, it takes the sound of *o* in *mock*, or in long ; as, **ᳵ᳚** *mak*, a target, **ᳵ᳚** *lak*, to pour, **ᳵ᳚** *tabak*, the stomach, **ᳵ᳚᳚** *áplang*, upon, **ᳵ᳚᳚** *lang*, a stone, **ᳵ᳚ ᳚ ᳵ᳚ ᳚** *ang nga ang nga*, bright, dazzling, &c.

When superscribed by **ᳵ᳚** *rān*, it acquires a prolonged and guttural sound, see under the head of **ᳵ᳚** *rān*, page 5.

In Roman characters it may be represented by *a*.

Pronunciation of the Consonants.

ᳵ *Ka*, is the first letter of the alphabet, equally with all the consonants when uncombined with any other vowels, it inherits **ᳵ** the short *a*. In writing the single consonants in Roman characters, I therefore affix this *a*.

- ⚡ Ka, is sounded like its English equivalent K ; as ⚡[~] *kí*, cotton.
- ⓪ Kha, the second letter, is the same as the above aspirated ; as, ⓪ *khá*, twenty.
- Ⓜ Ga, is the English hard G ; as, Ⓜ *go*, I.
- ŷ Nga, a naso-guttural is sounded like the nge in singer ; as, ŷ *nga la*, truly, evidently.
- ⓪ Ch, is sounded as ch in chair ; thus, ⓪ *che*, to value, to have regard for.
- ⓧ Chh, is the same as the above aspirated ; as, ⓧ *chho*, a book.
- Ⓞ Ju, is pronounced like the French *j* ; thus, Ⓞ *ju*, a thorn.
- Ⓝ Nya, is a palatal ny, and is sounded as nea in noar ; thus, Ⓝ *nyo*, to be ominous.
- Ⓣ Ta, is like the English T ; thus, Ⓣ[~] *tí*, to be great.
- Ⓢ Tha, is an aspirated dento-palatal th ; thus, Ⓢ[~] *thi*, to arrive.
- Ⓝ Da, is the same as the English D ; thus, Ⓝ[~] *dú*, to be white.
- Ⓝ Na, is like the English N ; thus, Ⓝ *ne*, a cave.
- Ⓜ Pa, like the English P ; thus, Ⓜ[~] *pí*, to write.
- Ⓜ Pha, a labial ph ; thus, Ⓜ[~] *pí*, to be late.
- Ⓢ Fa, like the English F ; thus, Ⓢ *fá*, to swim.
- Ⓞ Ba, like the English B ; thus, Ⓞ *bi*, vegetable.
- Ⓜ Ma, like the English M ; thus, Ⓜ[~] *mí*, fire.
- Ⓞ Tsa, is a palatal ts ; thus, Ⓞ *tsun*, to bray, to pound.
- Ⓞ Tsh, the above aspirated ; thus, Ⓞ *tsho*, colour.
- Ⓢ Za, as *z* in zenith ;* thus, Ⓢ *ze*, gunpowder.
- Ⓞ Ya, as *y* in year ; thus, Ⓞ *yá*, to perish, to become extinct.
- Ⓜ Ra, is like the English R ;* thus, Ⓜ *ru*, a cane.

* See under head of Aspiritious Powers, page 10.

La, like the English L; thus, *lā*, a house.

ʃ Ha, like the English H; thus, ʃ(*há*, wax.

Ⓐ Va, as the English V; thus, Ⓐ(*vá*, to vibrate.

С Sa, like the English S; thus, **С**(saí, to be clear, fair.

☞ Sha, same as the above aspirated; thus, *ṣē shī*, to see.

Wa, should be pronounced with the *full rounded sound* of the English W;* thus, *wa*, to be fit for, to be worthy of; as, *wimo*, a fox.

5 Kla, is a palatal kl, sounded as cl in clear; thus, 5 *kla*, to cut through, or divide with one stroke.

❧ Gla, as gl in glow; thus, *ḡli la*, distinctly.

⊆ Pla, labial pl as in plan; thus, **⊆** *pla*, to issue out of.

Fla, a dento-labial fl as in flat; thus, *flī*, to divide, to separate.

♫ Bla, a labial bl as in bland; thus, ♫) *blu*, a ridge.

ॐ Mla, a labial ml; as, (ॐ mlo, an article.

× Hla, a palatal hl; as, (× hlo, a high mountain.

Pronunciation of the Vowels.

Q A, as already explained in page 6.

𐤀(*A'*, has the long sound of a in far; as, 𐤀(*kán*, to be excited, 𐤀(*bán*, a knife, 𐤀(*pár*, to buy. It bears also a short pronunciation, like the o in among, as, 𐤀(*júng* to be close (as basket work, &c.) (See remark with reference to this, under 𐤀 *ran*, page 5.)

§ I, is pronounced as the Latin or Italian *i*. It has both a long and short accent, when bearing the former sound, it is distinguished by being sur-

* It is not pronounced so *generally* by the Lepchas, but should be taught so.

mounted by ്൬̃ *ran*, thus, ്൬̃ *li*, to speak, ്൬̃ (O *lin bo*, a speaker, ്൬̃ *ding*, to stand, ്൬̃ *rit*, to distribute, ്൬̃ *bik*, a cow, ്൬̃ *bik*, to split or burst open, ്൬̃ *mit*, a female, &c.

(O has the sound of o in no, as: ്൬̃ *amo*, mother, ്൬̃ *abo*, father, ്൬̃ *go*, I, &c.

The Lepchas are apt to pronounce this letter as *u*, and hence when writing, to confound it with ്൬̃ *u*, this error should be avoided, and corrected in the Lepchas.

(O', is the broad o, as, in nor, for, thus, ്൬̃ *mór*, butter.

U, is a short close u pronounced somewhat like the French eu in lieu, jeu, thus, ്൬̃ *zu*, to be striped; ്൬̃ *bu*, a load.

U', is a long broad u, as u in rule or oo in moon, thus: ്൬̃ *ru*, to be old; ്൬̃ *du*, to dig; ്൬̃ *nim*, a debt.

E is pronounced as the Latin e or the English short a in day, may; thus:

pe, a pattern. It likewise takes the sound of the e in the French word mere; as, ്൬̃ *jer*, gold, also as e in ten, thus, ്൬̃ *len*, than, ്൬̃ *ren*, since.

Pronunciation of the Finals.

The Finals with their pronunciations, are given in note 3, page 4. They bear the sound of the English letter as written opposite each Final, under the head of Powers. They have not the inherent *a* attached, and can only be used at the end of a word or syllable, thus: ്൬̃ *bik*, a fowl, ്൬̃ *num*, oil, ്൬̃ *tuknól*, a snail, ്൬̃ *kólpót*, a walnut, ്൬̃ *róp*, to adhere; ്൬̃ *rungnit*, name of a river in Sikim (improperly pronounced by Europeans *Rungeet*).

The last two Finals *kūṅ* and *nyindó* may be considered as one letter or sign. The ལྷོ *kūṅ* is never affixed to a consonant, unless accompanied by some vowel or other sign, as by the རྩོ *Ṛān* or by the *curved sign in the nyindó*, which sign appears to be merely a vehicle for the ལྷོ *kūṅ*.

The word རྩོལ་ལྷོ *nyindó* is derived from ལྷོ་བ་, *nyi wa*, the sun and ལྷོ་ལ་ *zla wa* the moon, from some fancied resemblance in form thereto.

The pronunciations of the affixed consonant signs ལྷོ, ལྷོ་ལྷོ *kya* and ལྷོ་ལྷོ་ལྷོ *kra* have been shown under note 4, pages 4 and 5. Like the regular consonants they possess the inherent short *a* affixed. A few letters, however, sometimes bear

Ascitious Powers.

Thus :—

ལྷོ་ལྷོ་ལྷོ་ *KRA*, ལྷོ་ལྷོ་ལྷོ་ལྷོ་ *HRA*, ལྷོ་ལྷོ་ལྷོ་ལྷོ་ *RA* and ལྷོ་ལྷོ་ལྷོ་ལྷོ་ *ZA*

Assume occasionally the following pronunciations :—

ལྷོ་ལྷོ་ *Kra*, takes sometimes the sound as of a hard rolling tr, thus,

ལྷོ་ལྷོ་ལྷོ་ *krá*, a ship, pronounced as if written *trá*.

ལྷོ་ལྷོ་ *Hra*, sometimes is sounded like an aspirated tr, thus,

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ *hri*, a couch, pronounced as if written *thri*.

ལྷོ་ལྷོ་ *Ra*, this consonant takes sometimes the sound of dr, thus,

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ *rán ró* pronounced as if written *drán dró*.

ལྷོ་ལྷོ་ *Za*, in a few instances takes the sound of dz, or the pronunciation of what the Italians call their soft z, as in the words *mezzo*, *zanzara*, &c., thus, the word

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ *dzám bú ling*.

But in no pure Lepcha word do these letters take these pronunciations : it is only in words derived from the Tibetan or some foreign source, that they are so sounded, thus, for instance, in the examples just given :

ཀྲུ *Krú*, corresponds to the Tibetan གུ *gru*, a ship.

ཁྲི *Hri*, to ཁྲི *khri*, a couch.

རྩོལ་རོ *Rám ró*, accords with འདྲ་འདྲ་ *b dra b dra*, equal.

ཇམ་བུ་གླིང་ *Zám bú ling*, is the same as the Tibetan word ཇམ་བུ་གླིང་ *h dsam bu gling*, corresponding to the Sanscrit जम्बु द्वीप the central division of the earth.

I have introduced a sign (which the Lepchas, who have been taught it, have at once adopted) to render the letters when bearing these pronunciations easily distinguishable. A dot under the letter effects this, thus

ཀྲུ *Kra* ཁྲི *Hra* རྩོལ་ *Ra* ཇམ་ *Za*

so the examples given, would be written

ཀྲུ *Krú* ཁྲི *Hri* རྩོལ་ *Rám ró* ཇམ་བུ་གླིང་ *Zám bú ling*

Lepchas sometimes give these pronunciations to words that ought not to possess them, the following of this error ought to be guarded against.

ཀྲུ *Gr*. might have been advantageously introduced to represent ག *gr*, (hard sound) in words derived from the Tibetan, which are now spelt with ཀྲ *Kr*, or རྩ *R*, indefinitely. Not being, however, adopted by the Lepchas, I have not brought it into use.

PART II.

SYLLABIC SCHEME.

The following is a synopsis of the Letters, Vowels, and Finals combined, arranged in Alphabetical order, forming syllables, and comprehending all the forms that words in the Lepcha Language can take.

1.—*Vowels and Finals combined.*

a	ak	am	al	an	ap	ar	at	ang
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳽
ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳽	᳾
á	ák	ám	ál	án	áp	ár	át	áng
ᳶ᳚	ᳶ᳛	ᳶ᳜	ᳶ᳝	ᳶ᳞	ᳶ᳟	ᳶ᳠	ᳶ᳡	ᳶ᳢
i	ik	im	il	in	ip	ir	it	ing
ᳶ᳚	ᳶ᳛	ᳶ᳜	ᳶ᳝	ᳶ᳞	ᳶ᳟	ᳶ᳠	ᳶ᳡	ᳶ᳢
ᳶ᳚	ᳶ᳛	ᳶ᳜	ᳶ᳝	ᳶ᳞	ᳶ᳟	ᳶ᳠	ᳶ᳡	ᳶ᳢
o	ok	om	ol	on	op	or	ot	ong
ᳶ᳚	ᳶ᳛	ᳶ᳜	ᳶ᳝	ᳶ᳞	ᳶ᳟	ᳶ᳠	ᳶ᳡	ᳶ᳢
ó	ók	óm	ól	ón	óp	ór	ót	óng
ᳶ᳚	ᳶ᳛	ᳶ᳜	ᳶ᳝	ᳶ᳞	ᳶ᳟	ᳶ᳠	ᳶ᳡	ᳶ᳢

(13)

u	uk	um	ul	un	up	ur	ut	ung
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾
ú	úk	úm	úl	ún	úp	úr	út	úng
ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾	᳿
e	ek	em	el	en	ep	er	ot	eng
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾

2.—*Consonants with Vowels and Finals combined.*

ka	kak	kam	kul	kan	kap	kar	kat	kang
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾
kā	kāk	kām	kāl	kān	kāp	kār	kāt	kāng
ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾	᳿
ká	kák	kám	kál	kán	káp	kár	kát	káng
ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾	᳿
ki	kik	kim	kil	kin	kip	kir	kit	king
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾
kī	kīk	kīm	kīl	kīn	kīp	kīr	kīt	kīng
ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾	᳿
ko	kok	kom	kol	kon	kop	kor	kot	kong
ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾
kó	kók	kóm	kól	kón	kóp	kór	kót	kóng
ᳶ	᳷	᳸	᳹	ᳺ	᳻	᳼	᳾	᳿

ku	kuk	kum	kul	kun	kup	kur	kut	kung
ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ
kú	kúk	kúm	kúl	kún	kúp	kúr	kút	kúng
ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ
ke	kek	kem	kel	ken	kep	ker	ket	keng
ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ	ㄅ

In like manner are combined, the Vowels and Finals to the remaining thirty four Consonants.

3.—**१** **५१** *Kya* affixed to the Vowels, with Finals combined.

aya	ayak	ayam	ayal	ayan	ayap	ayar	ayat	ayang
𐒶𐓄	𐒶𐓄𐓄	𐒶𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄
āya	āyak	āyam	āyal	āyan	āyap	āyur	āyat	āyang
𐒶𐓄𐓄	𐒶𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄
ayá	ayák	ayám	ayál	ayán	ayáp	ayár	ayát	ayáng
𐒶𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄
ayi	ayik	ayim	ayil	ayin	ayip	ayir	ayit	aying
𐒶𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄
āyi	āyik	āyim	āyil	āyin	āyip	āyir	āyit	āying
𐒶𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄
ayo	ayok	ayom	ayol	ayon	ayop	ayor	ayot	ayong
𐒶𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄	𐒶𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄𐓄

ayó	ayók	ayóm	ayól	ayón	ayóp	ayór	ayót	ayóng
ᳵ᳚	ᳵ᳚ᳵ	ᳵ᳚ᳶ	ᳵ᳚᳴	ᳵ᳚ᳶ᳚	ᳵ᳚᳴᳚	ᳵ᳚᳴᳚᳴	ᳵ᳚᳴᳚᳴᳴	ᳵ᳚᳴᳚᳴᳴᳚
ayu	ayuk	ayum	ayul	ayun	ayup	ayur	ayut	ayung
ᳵ᳚᳴	ᳵ᳚᳴᳚	ᳵ᳚᳴ᳶ	ᳵ᳚᳴᳴	ᳵ᳚᳴ᳶ᳚	ᳵ᳚᳴᳴᳚	ᳵ᳚᳴᳴᳚᳴	ᳵ᳚᳴᳴᳚᳴᳴	ᳵ᳚᳴᳴᳚᳴᳴᳚
ayú	ayúk	ayúm	ayúl	ayún	ayúp	ayúr	ayút	ayúng
ᳵ᳚᳴᳚	ᳵ᳚᳴᳚᳚	ᳵ᳚᳴᳚ᳶ	ᳵ᳚᳴᳚᳴	ᳵ᳚᳴᳚ᳶ᳚	ᳵ᳚᳴᳚᳴᳚	ᳵ᳚᳴᳚᳴᳚᳴	ᳵ᳚᳴᳚᳴᳚᳴᳴	ᳵ᳚᳴᳚᳴᳚᳴᳴᳚
aye	ayek	ayem	ayel	ayen	ayep	ayer	ayet	ayeng
ᳵ᳚᳴᳚᳚	ᳵ᳚᳴᳚᳚᳚	ᳵ᳚᳴᳚᳚᳴	ᳵ᳚᳴᳚᳚᳴᳚	ᳵ᳚᳴᳚᳚᳴᳚᳚	ᳵ᳚᳴᳚᳚᳴᳚᳚᳚	ᳵ᳚᳴᳚᳚᳴᳚᳚᳚᳚	ᳵ᳚᳴᳚᳚᳴᳚᳚᳚᳚᳚	ᳵ᳚᳴᳚᳚᳴᳚᳚᳚᳚᳚᳚

4.—**ᳵ᳚** *Kya affixed to the Consonants, with Vowels and Finals combined.*

kya	kyak	kyam	kyal	kyan	kyap	kyar	kyat	kyang
ᳵ᳚	ᳵ᳚᳚	ᳵ᳚ᳶ	ᳵ᳚᳴	ᳵ᳚ᳶ᳚	ᳵ᳚᳴᳚	ᳵ᳚᳴᳚᳴	ᳵ᳚᳴᳚᳴᳴	ᳵ᳚᳴᳚᳴᳴᳚
k̃ya	k̃yak	k̃yam	k̃yal	k̃yan	k̃yap	k̃yar	k̃yat	k̃yang
ᳵ᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚ᳶ	ᳵ᳚᳚᳴	ᳵ᳚᳚ᳶ᳚	ᳵ᳚᳚᳴᳚	ᳵ᳚᳚᳴᳚᳴	ᳵ᳚᳚᳴᳚᳴᳴	ᳵ᳚᳚᳴᳚᳴᳴᳚
kyá	kyák	kyám	kyál	kyán	kyáp	kyár	kyát	kyáng
ᳵ᳚᳚᳚	ᳵ᳚᳚᳚᳚	ᳵ᳚᳚᳚ᳶ	ᳵ᳚᳚᳚᳴	ᳵ᳚᳚᳚ᳶ᳚	ᳵ᳚᳚᳚᳴᳚	ᳵ᳚᳚᳚᳴᳚᳴	ᳵ᳚᳚᳚᳴᳚᳴᳴	ᳵ᳚᳚᳚᳴᳚᳴᳴᳚
kyi	kyik	kyim	kyil	kyin	kyip	kyir	kyit	kying
ᳵ᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚ᳶ	ᳵ᳚᳚᳚᳚᳴	ᳵ᳚᳚᳚᳚ᳶ᳚	ᳵ᳚᳚᳚᳚᳴᳚	ᳵ᳚᳚᳚᳚᳴᳚᳴	ᳵ᳚᳚᳚᳚᳴᳚᳴᳴	ᳵ᳚᳚᳚᳚᳴᳚᳴᳴᳚
k̃yi	k̃yik	k̃yim	k̃yil	k̃yin	k̃yip	k̃yir	k̃yit	k̃ying
ᳵ᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚ᳶ	ᳵ᳚᳚᳚᳚᳚᳴	ᳵ᳚᳚᳚᳚᳚ᳶ᳚	ᳵ᳚᳚᳚᳚᳚᳴᳚	ᳵ᳚᳚᳚᳚᳚᳴᳚᳴	ᳵ᳚᳚᳚᳚᳚᳴᳚᳴᳴	ᳵ᳚᳚᳚᳚᳚᳴᳚᳴᳴᳚
kyo	kyok	kyom	kyol	kyon	kyop	kyor	kyot	kyong
ᳵ᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚ᳶ	ᳵ᳚᳚᳚᳚᳚᳴	ᳵ᳚᳚᳚᳚᳚ᳶ᳚	ᳵ᳚᳚᳚᳚᳚᳴᳚	ᳵ᳚᳚᳚᳚᳚᳴᳚᳴	ᳵ᳚᳚᳚᳚᳚᳴᳚᳴᳴	ᳵ᳚᳚᳚᳚᳚᳴᳚᳴᳴᳚
kyó	kyók	kyóm	kyól	kyón	kyóp	kyór	kyót	kyóng
ᳵ᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚ᳶ	ᳵ᳚᳚᳚᳚᳚᳚᳴	ᳵ᳚᳚᳚᳚᳚᳚ᳶ᳚	ᳵ᳚᳚᳚᳚᳚᳚᳴᳚	ᳵ᳚᳚᳚᳚᳚᳚᳴᳚᳴	ᳵ᳚᳚᳚᳚᳚᳚᳴᳚᳴᳴	ᳵ᳚᳚᳚᳚᳚᳚᳴᳚᳴᳴᳚

<i>kyu</i>	<i>kyuk</i>	<i>kyum</i>	<i>kyul</i>	<i>kyun</i>	<i>kyup</i>	<i>kyur</i>	<i>kyut</i>	<i>kyung</i>
ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유
<i>kyú</i>	<i>kyúk</i>	<i>kyúm</i>	<i>kyúl</i>	<i>kyún</i>	<i>kyúp</i>	<i>kyúr</i>	<i>kyút</i>	<i>kyúng</i>
ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유	ㄱ유
<i>kye</i>	<i>kyek</i>	<i>kyem</i>	<i>kyel</i>	<i>kyen</i>	<i>kyep</i>	<i>kyor</i>	<i>kyet</i>	<i>kyeng</i>
ㄱ예	ㄱ예	ㄱ예	ㄱ예	ㄱ예	ㄱ예	ㄱ예	ㄱ예	ㄱ예

Similarly the Kya and the Finals, &c., are affixed to the remaining twenty-one Consonants. See page 4.

5.—) 𑌕 *Kra affixed, with Vowels and Finals combined.*

kra	krak	kram	krul	kran	krap	krar	krat	krang
ㄎㄚ	ㄎㄚˊ	ㄎㄚㄇ	ㄎㄚㄌ	ㄎㄚㄋ	ㄎㄚㄆ	ㄎㄚㄖ	ㄎㄚㄚ	ㄎㄚㄍ
k̄ra	k̄rak	k̄ram	k̄ral	k̄ran	k̄rap	k̄rar	k̄rat	k̄rang
ㄎㄚˊ	ㄎㄚˊˊ	ㄎㄚㄇˊ	ㄎㄚㄌˊ	ㄎㄚㄋˊ	ㄎㄚㄆˊ	ㄎㄚㄖˊ	ㄎㄚㄚˊ	ㄎㄚㄍˊ
krá	kráhl	krám	král	krán	kráp	krár	krát	kráng
ㄎㄚˊ	ㄎㄚˊㄌ	ㄎㄚㄇ	ㄎㄚㄌ	ㄎㄚㄋ	ㄎㄚㄆ	ㄎㄚㄖ	ㄎㄚㄚ	ㄎㄚㄍ
kri	krik	krim	kril	krin	krip	krir	krit	kring
ㄎㄚ	ㄎㄚㄎ	ㄎㄚㄇ	ㄎㄚㄌ	ㄎㄚㄋ	ㄎㄚㄆ	ㄎㄚㄖ	ㄎㄚㄚ	ㄎㄚㄍ
k̄ri	k̄rik	k̄rim	k̄ril	k̄rin	k̄rip	k̄rir	k̄rit	k̄ring
ㄎㄚˊ	ㄎㄚˊㄎ	ㄎㄚㄇˊ	ㄎㄚㄌˊ	ㄎㄚㄋˊ	ㄎㄚㄆˊ	ㄎㄚㄖˊ	ㄎㄚㄚˊ	ㄎㄚㄍˊ
kro	krok	krom	krol	kron	krop	kror	krot	krong
ㄎㄚ	ㄎㄚㄎ	ㄎㄚㄇ	ㄎㄚㄌ	ㄎㄚㄋ	ㄎㄚㄆ	ㄎㄚㄖ	ㄎㄚㄚ	ㄎㄚㄍ

kró	krók	króm	król	krón	króp	krór	krót	króng
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
kru	kruk	krum	krul	krun	krup	krur	krut	krung
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
krú	krúk	krúm	krúl	krún	krúp	krúr	krút	krúng
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
kre	kek	krem	krel	kren	krep	krer	kret	kreng
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌

And so on with the remaining seven letters (see page 5).

6.—*𐄌 kya and 𐄌 kra united, and combined with Consonants, Vowels and Finals.*

krya	kryak	kryam	kryal	kryan	kryap	kryar	kryat	kryang
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
kryā	kryāk	kryām	kryāl	kryān	kryāp	kryār	kryāt	kryāng
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
kryá	kryák	kryám	kryál	kryán	kryáp	kryár	kryát	kryáng
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
kryi	kryik	kryim	kryil	kryin	kryip	kryir	kryit	krying
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
kryī	kryīk	kryīm	kryīl	kryīn	kryīp	kryīr	kryīt	kryīng
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌
kryo	kryok	kryom	kryol	kryon	kryop	kryor	kryot	kryong
𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌	𐄌

kryó	kryók	kryóm	kryól	kryón	kryóp	kryór	kryót	kryóng
ᳵ᳚	ᳵ᳚ᳵ	ᳵ᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚
kryu	kryuk	kryum	kryul	kryun	kryup	kryur	kryut	kryung
ᳵ᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚
kryú	kryúk	kryúm	kryúl	kryún	kryúp	kryúr	kryút	kryúng
ᳵ᳚᳚᳚	ᳵ᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚
krye	kryek	kryem	kryel	kryen	kryep	kryer	kryet	kryeng
ᳵ᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚

In like manner are the remaining seven letters written.*

In this scheme may be seen every form that words of one syllable can take. If each letter be carried out, with the vowels and finals affixed, it will give 7,290 monosyllabic words.

The Lepcha Language is essentially a monosyllabic language, for though it has words of more than one syllable, these are words which are formed by compounds of two different words; or by the same word reduplicated, or connected by an epenthesis; or by certain prefixed syllables common to many words, as, ᳵ᳚ *tuk*, ᳵ᳚᳚ *tung*, ᳵ᳚᳚᳚ *luk*, ᳵ᳚᳚᳚᳚ *pun*, &c., which may be abscindable or inabscindable; commutable or immutable; according to the nature of the word. By the addition of these particles, the sense of the word may be completely altered, or may remain unchanged; may be slightly modified, or may be transmuted from verb to substantive or to adjective; but the word itself retains the radical form of its syllable as laid down in this scheme.

* The Lepchas when writing, used generally to affix the ᳵ *kra* to the ᳚ *kya* as a more speedy mode of writing, and so it will be found in their manuscripts, thus—ᳵ᳚ for ᳵ᳚᳚ *krya*.

The following are examples of,
DISSYLLABLES.

7.—Compound of two words.

འཇིགས་མེད་ (*kóng-yóng*, independence, (from སྐད་ *skang*, the foot ; and ཡང་ *yang*, light, light-footed, free).

ལྷུ་ (*lák-chhó*, a tool, an instrument, (from ལག་ *lag* the hand ; and རྩ་ *chha* an article).

ཤུ་ (*phák-zu*, a brush, (from ཤག་ *phag*, a hog, a pig ; and རེད་ *zed*, a bristle).

ཉན་ཤེས་ (*ngan-she*, fore-knowledge, (from ཉན་པ་ *ngon pa*, before former ; and ཤེས་པ་ *shes par*, to know).

སྐྱོ་སྐྱོ་ (*sák-dak*, to be sorry, to be grieved, (from སྐྱོ་ *sák*, the mind, or its state, [in compos] ; and དཀྱིལ་ *dak*, to be in pain).

འཇིགས་མེད་ (*tám-blyók*, a butterfly, (from འཇིགས་ *thám*, a thing ; and འཇིགས་ *blyók*, to be unsubstantial, incorporeal), &c.

8.—Formed by reduplication, or connected by an epenthesis.

འདྲ་འདྲ་ (*dun dun*,
འདྲ་འདྲ་འདྲ་འདྲ་ (*dun-na dun-na*) } drizzling (rain).

འདྲ་འདྲ་འདྲ་འདྲ་ (*dúr-ra dúr-ra*, full flowing, flaunting (robes).

འདྲ་འདྲ་ (*hryáp-pa hryop-pa*, loose, rickety.

འཇིགས་མེད་ (*lák-ka lok-ka*, unstable, fickle, versatile.

འཇིགས་མེད་ (*jín-na jín-na*, twinkling (as star), &c.

9.—Formed by prefixed Particles or Syllables common to many words.

ABSCINDABLE.

འཇིགས་མེད་ (*á-ka* or ཇིགས་མེད་ *ka*, the hand.

འཇིགས་མེད་ (*á-fo* ,, ཇིགས་མེད་ *fo*, a tooth.

འཇིགས་མེད་ (*á-thyák* ,, ཇིགས་མེད་ *thyák*, the head

འཇིགས་མེད་ (*á-dyáng* or ཇིགས་མེད་ *dyáng*, the leg.

འཇིགས་མེད་ (*sa-tsuk* ,, ཇིགས་མེད་ *tsuk*, the sun.

འཇིགས་མེད་ (*ta-só* ,, ཇིགས་མེད་ *só*, yesterday.

10.—*Inabscindable.*

ㄱ ㄹ *ka-jü*, a dog.
 ㄱ ㅈ *kum-dung*, another.
 ㄴ ㅍ *la-háp*, a recess.
 ㄴ ㅊ *luk-ayeng*, fetid.
 ㅁ ㅈ *mun-jü*, awkward.
 ㄴ ㅅ *na-vár*, a boat.
 ㅂ ㅈ *pa-lit*, a flute.
 ㅂ ㅊ *pur-ayám*, a mole.
 ㅂ ㄴ *pa-no*, king.
 ㄱ ㅈ *ruk-nyám*, prevarication.
 ㅈ ㅈ *sa-dyar*, a thunderbolt.
 ㅈ ㅈ *sa-hór*, a star.
 ㅈ ㅈ *suk-vyar*, mud.
 ㅈ ㅈ *sung-hlyo*, a spear.
 ㅈ ㅈ *tuk-po*, string, cord, &c.

ㄱ ㄹ *ka-tá*, single, alone.
 ㄱ ㅈ *kur-thák*, a king's minister.
 ㄴ ㅍ *la-vo*, the moon.
 ㅂ ㅈ *ma-rí*, dirt.
 ㅂ ㅈ *mung-kyek*, forked lightning.
 ㅂ ㅈ *num-prúm*, an old woman.
 ㅂ ㅈ *pá-ku*, a reticule.
 ㅂ ㅈ *ra-kú*, a store.
 ㅂ ㅈ *mung-yúng*, a pea-fowl.
 ㅂ ㅈ *sa-gór*, a cliff.
 ㅂ ㅈ *sa-nóng*, snow.
 ㅂ ㅈ *sum-pyar*, tail of fish.
 ㅂ ㅈ *ta-lyáng*, the sky.
 ㅂ ㅈ *tung-kúng*, a rainbow.

11.—*Commutable.*

ㄱ ㅈ *kum-byong*, or ㅂ ㅈ *pum-byong*, a cloud.
 ㄱ ㅈ *kum-thyóng*, „ ㅂ ㅈ *pun-thyóng*, a kite (bird).
 ㄱ ㅈ *tuk-mo*, „ ㅂ ㅈ *kut-mo*, theft.
 ㅂ ㅈ *pun-nyóm*, „ ㅂ ㅈ *put-nyóm*, an old man.
 ㅂ ㅈ *sa-nyí*, „ ㅂ ㅈ *suk-nyí*, the day.
 ㅂ ㅈ *sa-fyum*, „ ㅂ ㅈ *pur-fyum*, a breeze.

But of the abscindable and commutable, the instances are comparatively not numerous. With the exception of the ཨ (*a*) particle, few of the prefixes can be dropped, and not many changed, without altering the sense of the word.

If the order of this scheme be carried out to its full, with the syllables prefixed to each word, it will give the large number of 53,144,100 words, dissyllables alone, all of which, (though they do not really exist), may be expressed in the Lepcha language.

12.—TRISYLLABLES.

With the exceptions of the words to which the adjective and adverbial particles འ (*bo*, and ལ (*la*, are affixed, there are only three or four Trisyllabic words in the Lepcha language; the following are examples,

- འྲྀ་ཤྲྀ་ཨྲྀ་ *num-shim-nyo*, a man, human being.
- འྲྀ་ལྲྀ་འྲྀ་ *nung-lyen-no*, the guardian spirit of males.
- ཨྲྀ་ཤྲྀ་ཨྲྀ་ *ka-thang-fi*, the guardian spirit of females.

The first, འྲྀ་ཤྲྀ་ཨྲྀ་ *num-shim-nyo*, is compounded of འྲྀ་ *num*, one of the prefixed particles (here abscindable), common to many words, (the letters implying, a created thing); of ཤྲྀ་ *shim*, a being, (from ཤྲྀ་ *shī*, to be); and ཨྲྀ་ *nyo*, a female, (literally proceeding from). The derivation of the latter words are more complex; the former of the two implies, the leader to འྲྀ་ *naṅ*, (literally, straight-forwardness) sincerity. The latter signifies, the controller of (causing to fear) the will.

13.—POLYSYLLABLES.

There are none.

PART III.

THE PARTS OF SPEECH.

Formative.—Etymology.

Equally with the Occidental languages, the Lepcha language may be divided into

Article,	ཨྱཱྀ	<i>blang-jak.</i>
Noun,	ཨྱཱྀ	<i>á-bláng.</i>
Adjective,	ཨྱཱྀ་ལྷ་	<i>blang-gyú.</i>
Pronoun,	ཨྱཱྀ་ལྷ་	<i>blang-lám.</i>
Verb,	ཨྱཱྀ་ལྷ་	<i>á-shóp.</i>
Adverb,	ཨྱཱྀ་ལྷ་	<i>shóp-gyú.</i>
Preposition, } or } Postposition, }	ཨྱཱྀ་ལྷ་	<i>blang-hyop.</i>
Conjunction,	ཨྱཱྀ་ལྷ་	<i>ring-shok.</i>
Interjection,	ཨྱཱྀ་ལྷ་	<i>ring ta-lo.</i>
also		
Verbal particles,	ཨྱཱྀ་ལྷ་	<i>shóp-hyop.*</i>

Of which we will severally treat.

* Grammatical or Scientific terms do not form part of a primitive language: they are the offspring of cultivation. I introduce the above, as appropriate equivalents of the English words; I do not in this work carry out this neological system, but I may hereafter compose a Grammar in Lepcha, (for the benefit of the Lepchas), in which all Grammatical terms will be inserted.

1st.—Of the Articles.

The English Indefinite Article, “a,” or “an,” is not ordinarily made use of in the Lepcha, but when it is employed, it is expressed by, ཨྱེྱ (kát, one, as, བྱེྱ ཨྱེྱ fa-lyeng kát, a young man, བོ་མོ་ཨྱེྱ འོ་ཨྱེྱ མུ་ wó-mo kát vóng ká muk, a fox crept into a thicket.

The Definite Article “the,” is represented by, རྩྭ re, as, བློ་པ་ལོ་མོ་ pa-no re, the king, རྩྭ་ཆོ་ chho re, the book.

རྩྭ re, bears also an inflected form, and then becomes, རྩྭ་མོ་ rem, as, ཡུ་ བློ་པ་ལོ་མོ་ རྩྭ་མོ་ hu pa-no rem shú, he petitioned the king.

Another form, but less definite than, རྩྭ re, for expressing the Article, “the,” is denoted by མོ་ as, མོ་ཆོ་མོ་ བློ་པ་ལོ་མོ་ ma-ró mu lí, the person said. But it is seldom if ever, unless preceded by a stated number, affixed to the governing noun, thus, ཨྱེྱ མོ་ ཨྱེྱ ཨྱེྱ བློ་པ་ལོ་མོ་ kát mu kát ká lí, the one said to the other, མོ་ཆོ་ མོ་ བློ་པ་ལོ་མོ་ བློ་པ་ལོ་མོ་ ma-ró nyat mu lyáng kór lung lóm, the two men travelled round the country.

It is, however, in its oblique form, and in its office of showing distinction between the governing and governed nouns, that མོ་ mu, is more particularly serviceable. It then changes to མོ་, and in this form may directly follow the noun, and may be used definitely or indefinitely, thus, ཨྱེྱ མོ་ ཨྱེྱ མོ་ བློ་པ་ལོ་མོ་ kát mu kát mum lí, the one said to the other, ཡུ་ བློ་པ་ལོ་མོ་ བློ་པ་ལོ་མོ་ hu tung-hóng mum klo, he fell into the hole, བློ་པ་ལོ་མོ་ བློ་པ་ལོ་མོ་ བློ་པ་ལོ་མོ་ to sa-re Ta-she mum den rí sho, whosoever shall believe in Tashe.

2nd.—Of Nouns.

Substantive nouns are expressed by simple words representing the thing, thus, ḡ *fat*, earth; $\text{ḡ} \text{ * }$ *suk-dum*, the earth, world; $\text{ḡ} \text{ ḡ}$ *ta-lyáng*, the heavens, &c. Abstract and other formative nouns, will be hereafter discussed.

3rd.—Of Gender.

Gender is confined to living beings, male and female, and words are uninflected by either masculine or feminine. There is no expressed Neuter. Hence, strictly speaking, nouns are, in the Lepcha language, without gender.

The terms to express the gender of human beings, are different from those used to indicate the gender of inferior animals.

The male of human beings is distinguished by $\text{ḡ} \text{ ḡ}$ *ta-gri*; the female is denoted by $\text{ḡ} \text{ ḡ}$ *ta-ayu*.

These follow the rule of adjectives, and succeed the substantive, thus, $\text{ḡ} \text{ ḡ}$ *ma-ró*, a person, $\text{ḡ} \text{ ḡ} \text{ ḡ} \text{ ḡ}$ *ma-ró ta-gri*, a male person, $\text{ḡ} \text{ ḡ} \text{ ḡ} \text{ ḡ}$ *ma-ró ta-ayu*, a female person.

They may also be used substantively, as, $\text{ḡ} \text{ ḡ} \text{ ḡ} \text{ ḡ}$ *hu ta-gri gum*, he is a male, $\text{ḡ} \text{ ḡ} \text{ ḡ} \text{ ḡ}$ *hu ta-ayu gum*, she is a female, $\text{ḡ} \text{ ḡ} \text{ ḡ} \text{ ḡ}$ *ta-gri kup*, a little male, $\text{ḡ} \text{ ḡ} \text{ ḡ} \text{ ḡ}$ *ta-ayu kup*, a little female; but they are of course still adjectives, substantives in these cases being always understood.

The distinction between sexes of animals, inferior to man, is expressed, the male by $\text{ḡ} \text{ ḡ}$ *á-bu*, the female by $\text{ḡ} \text{ ḡ}$ *á-mót*. These, likewise, follow the substantive, and like almost all adjectives, commencing with ḡ *á*, when affixed to a noun, may, (and here euphonically do) drop the ḡ *á*, thus, $\text{ḡ} \text{ ḡ}$ *hik*, a fowl, $\text{ḡ} \text{ ḡ}$ *hik bu*, a cock, $\text{ḡ} \text{ ḡ}$ *hik mot*, a hen; $\text{ḡ} \text{ ḡ}$ *on*, a horse, $\text{ḡ} \text{ ḡ}$ *on bu*, a stallion, $\text{ḡ} \text{ ḡ}$ *on mót*, a mare.

ᠠᠪᠤ *á-bu* and ᠠᠮᠣᠲᠤ *á-mót* are sometimes affixed, emphatically, to the terms for the male and female of human beings; thus, ᠲᠠᠭᠦᠷᠢᠪᠤ *ta-grí bu*, a male (person); ᠲᠠᠶᠤᠮᠣᠲᠤ *ta-ayu mót*, a female (person).

The males of some few animals, as of goats and pigs, are expressed by ᠠᠲᠤ *á-tsu*; as, ᠯᠤᠯᠤᠰ *luk*, a sheep, ᠯᠤᠯᠤᠰᠤ *luk tsu*, a ram; ᠮᠣᠨ *món*, a pig, ᠮᠣᠨᠤ *món tsu*, a boar; ᠰᠠᠠᠷ *sa-ár*, a goat, ᠰᠠᠠᠷᠤ *sa-ár tsu*, a male goat.

A term ᠯᠣᠩ *lóng*, (Tibetan གླང *glang*, a bull), is used to denote the males of some large animals; as ᠪᠢᠯᠤ *bik*, a cow, ᠪᠢᠯᠤᠯᠣᠩ *bik lóng*, a bull; ᠰᠤᠩᠪᠣ *sung-vo*, a buffaloe, ᠰᠤᠩᠪᠣᠯᠣᠩ *sung-vo lóng*, a male buffaloe; ᠰᠠᠶᠢᠩ *sa-víng*, large deer (cervus elephas), ᠰᠠᠶᠢᠩᠯᠣᠩ *sa-víng lóng*, a stag; ᠲᠠᠶᠠᠩᠮᠣ *tyáng-mo*, an elephant, ᠲᠠᠶᠠᠩᠯᠣᠩ *tyáng-mo lóng*, a male elephant; ᠰᠠᠯᠠᠯᠤ *sa-lók*, a rhinoceros, ᠰᠠᠯᠠᠯᠤᠯᠣᠩ *sa-lók lóng*, a male rhinoceros.

The female term in contradistinction both to ᠠᠲᠤ *á-tsu*, and ᠯᠣᠩ *lóng*, is ᠠᠮᠣᠲᠤ *á-mót*.

ᠮᠢᠲᠤ *mít*, a female, is also affixed to express the gender of superior beings; thus, ᠷᠢᠮ *rum*, a good spirit, a god, ᠷᠢᠮᠮᠢᠲᠤ *rum-mít*, a goddess; ᠶᠡᠲᠦᠩᠭᠤᠨᠮᠢᠲᠤ *yet tung-kúng mít*, a water goddess; ᠶᠡᠲᠦᠩᠭᠤᠨᠲᠦᠩᠯᠠᠮᠢᠲᠤ *tung-kúng tung-lá mít*, nymphs and syrens. Like *á-mót*, it is sometimes emphatically added to the ordinary gender term; so, ᠲᠠᠶᠤᠮᠢᠲᠤ *ta-ayu mít*, a female, a woman.

There are some words which in themselves express the sex of the person, without the aid of any gender term; thus—with regard to relationship,

ᠠᠪᠤᠠᠮᠣ *á-bo, á-mo*, father, mother; ᠠᠨᠠᠮ *á-num*, an elder brother; ᠠᠨᠠᠮᠣᠨ *á-nóm*, an elder sister, (not so with the younger, here the usual terms would be affixed; thus, ᠠᠶᠢᠩᠠᠶᠢᠨ *ayeng*, a child, a younger [brother or sister], ᠠᠶᠢᠨᠲᠠᠭᠦᠷᠢ *ayeng ta-grí*, a younger brother, ᠠᠶᠢᠨᠲᠠᠶᠤᠮᠣᠲᠤ *ayeng ta-ayu*, a younger sister); ᠠᠭᠤᠠᠭᠤ *á-kú*, a paternal uncle; ᠠᠭᠤᠠᠵᠣᠩ *á-jóng*, a maternal uncle; ᠠᠨᠠᠶᠤ *á-nyú*, an

aunt; $\text{X}(\text{ḡ})$ *á-syat*, a father-in-law; $\text{ḡ}(\text{ḡ})$ *myók*, a son-in-law; $\text{ḡ}(\text{ḡ})$ *nyóm*, a daughter-in-law; $\text{X}(\text{ḡ})$ *á-sóng*, a (younger) brother-in-law; $\text{X}(\text{ḡ})$ *á-ngóp*, a (younger) sister-in-law; (ḡ) *mo sung-mo*, a female cousin, &c.

Likewise, in connection with age, the sex is rendered manifest; thus, $\text{ḡ}(\text{ḡ})$ *fa-lyeng*, a young man; $\text{ḡ}(\text{ḡ})$ *num-lyeng*, a young woman; (ḡ) *mo-nang*, an elderly woman; $\text{ḡ}(\text{ḡ})$ *pa-nyóm*, an old man; $\text{ḡ}(\text{ḡ})$ *num-prúm*, an old woman. $\text{ḡ}(\text{ḡ})$ *pa-nyóm*, and $\text{ḡ}(\text{ḡ})$ *num-prúm*, are sometimes, in familiar language, applied to beasts; thus, $\text{ḡ}(\text{ḡ})$ *bik num-prúm ngún nón*, the cow has become old, (an old woman).

So also with respect to rank; $\text{ḡ}(\text{ḡ})$ *pa-no*, a king; $\text{ḡ}(\text{ḡ})$ *pun-ái*, a queen; $\text{X}(\text{ḡ})$ *á-thing*, a lord, master; $\text{X}(\text{ḡ})$ *á-nyo*, a lady; a gentle-woman, &c.

The term $\text{X}(\text{ḡ})$ *á-lyeng*, is applied to any young female,* rising to maturity; thus, $\text{ḡ}(\text{ḡ})$ *bik*, a cow, $\text{ḡ}(\text{ḡ})$ *bik lyeng*, a young matured cow, that has not borne young; $\text{ḡ}(\text{ḡ})$ *sa-ár lyeng*, a young female goat; $\text{ḡ}(\text{ḡ})$ *hik lyeng*, a young hen; $\text{ḡ}(\text{ḡ})$ *fo lyeng*, a young female bird, &c.

$\text{X}(\text{ḡ})$ *á-mi* is applied to a young (or until it has had young) female pig; thus, $\text{ḡ}(\text{ḡ})$ *món mi*, a sow, (that has not had young).

$\text{X}(\text{ḡ})$ *á-gú* is a word implying maturity in female beasts, (having borne young); thus, $\text{ḡ}(\text{ḡ})$ *bik gú*, a matured cow; $\text{ḡ}(\text{ḡ})$ *món gú*, a matured sow; $\text{ḡ}(\text{ḡ})$ *sung-vo gú*, a matured female buffaloe, &c..

* $\text{X}(\text{ḡ})$ *á-lyeng*, is applicable only to females; the word $\text{ḡ}(\text{ḡ})$ *fa-lyeng*, a young man, is exceptional, and may be considered a distinct word. $\text{ḡ}(\text{ḡ})$ *num-lyeng*, a young woman, may be likewise so considered; neither ḡ *fa*, nor ḡ *num*, has a separate signification, each being merely one of the prefixed particles, common to many words. Both words, however, obviously take their root from $\text{X}(\text{ḡ})$ *á-lyeng*.

$\text{𐄂}(\text{𐄂} \text{ á-bom}$ is applied to female fowls and birds, that have arrived at maturity (season of incubation), thus, $\text{𐄂}(\text{𐄂} \text{ hīk bom}$, a matured hen; $\text{𐄂}(\text{𐄂} \text{ fo bom}$, a matured female bird.

There are other words betokening qualities in sexes, consequently indicating the gender, thus, $\text{𐄂}(\text{𐄂} \text{ a-tāng}$ denotes a corpulent male beast, as, $\text{𐄂}(\text{𐄂} \text{ ka-jū tāng}$, a corpulent male dog; $\text{𐄂}(\text{𐄂} \text{ mōn tāng}$, a bulky boar, &c.

$\text{𐄂}(\text{𐄂} \text{ á-bo}$ is applied to an entire (non-emasculated) male beast, as, $\text{𐄂}(\text{𐄂} \text{ mōn bo}$, a boar; $\text{𐄂}(\text{𐄂} \text{ on bo}$, a stallion, &c.

4.—Of Numbers.

There are three numbers, *viz.*, Singular, Dual, and Plural. The Singular may be represented by the simple noun. The Dual is expressed by affixing to the noun, the word $\text{𐄂}(\text{𐄂} \text{ nyum}$. And the Plural by affixing $\text{𐄂}(\text{𐄂} \text{ sang}$ or $\text{𐄂}(\text{𐄂} \text{ pang}$, thus—

$\text{𐄂}(\text{𐄂} \text{ ma-ró}$, or $\text{𐄂}(\text{𐄂} \text{ ma-ró kát}$, a person.

$\text{𐄂}(\text{𐄂} \text{ ma-ró nyum}$, two persons.

$\text{𐄂}(\text{𐄂} \text{ ma-ró sang}$, persons.

The difference between the two plural terms, is, $\text{𐄂}(\text{𐄂} \text{ sang}$, is applied chiefly to human beings; $\text{𐄂}(\text{𐄂} \text{ pang}$, to inferior animals, and to inanimate things.

$\text{𐄂}(\text{𐄂} \text{ pang}$, may, however, be made to denote the plural of human, or inferior beings, and of inanimate things, indifferently. $\text{𐄂}(\text{𐄂} \text{ sang}$, although it may be applied to all living animals, human or inferior, can never be correctly affixed as a plural sign to inanimate things; thus,

$\text{𐄂}(\text{𐄂} \text{ ma-ró sang}$, or $\text{𐄂}(\text{𐄂} \text{ ma-ró pang}$, people.

$\text{𐄂}(\text{𐄂} \text{ bik pang}$, or $\text{𐄂}(\text{𐄂} \text{ bik sang}$, cows.

$\text{𐄂}(\text{𐄂} \text{ ū pang}$, (never $\text{𐄂}(\text{𐄂} \text{ ū sang}$), houses.

These terms may be affixed to the pronoun, independently of the noun, or may sometimes stand in room of the noun, thus—

ᳵ᳚ ᳵ᳚ ᳵ᳚ *d-re sang*, these people, or animals.

ᳵ᳚ ᳵ᳚ ᳵ᳚ *o-re pang*, those things, animals, or people.

ᳵ᳚ ᳵ᳚ ᳵ᳚ *sa-kon sang*, Sakons, *i. e.*, Sakon and his people or companions.

5.—Of Declension of Nouns.

Substantive nouns being uninflected by Cases, the latter may, be said to, be limited to the Nominative and Objective.

There are, however, certain post-positive particles which may be used to form a full Declension, thus—

The Nominative is represented by the simple noun, or if the word be in the Singular number and indefinite, ᳵ᳚ *kd̄t*, one, a, or an, may be added to the noun; if definite, the particle ᳵ᳚ *re*, the, may be, either in the singular or plural, affixed.

The Instrumental, is formed by affixing to the Nominative, the particle ᳵ᳚ *nun*.

The Dative is denoted by the post-position ᳵ᳚ *kd̄*.

The Accusative may be distinguished by affixing to the noun, when definite or indefinite, the particle ᳵ᳚ *mum*, and when definite the particle ᳵ᳚ *rem*. (See under head of Articles, page 23).

The Vocative is indicated by the prepositive particle ᳵ᳚ *e*, and, if the final letter of the word be a vowel by affixing, ᳵ᳚ *d̄*, or ᳵ᳚ *wd̄*. If the word end with a consonant, the final is re-duplicated in the particles, thus—

ᳵ᳚ ᳵ᳚ ᳵ᳚ ᳵ᳚ *e d̄ bo d̄*, or ᳵ᳚ ᳵ᳚ ᳵ᳚ ᳵ᳚ *e d̄-bo wd̄*, O Father, ᳵ᳚ ᳵ᳚ ᳵ᳚ ᳵ᳚ *e d̄-kup pd̄*, O child.

But either the preposition or the post-position may be, at pleasure, dropped, thus, ᠠᠨᠠᠨᠠᠨᠠᠨ *e a-bo*, O father, ᠠᠨᠠᠨᠠᠨᠠᠨ *d-kup pa*, O child.

The following is an example of a noun so declined.

ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no*, a king.

SINGULAR.

Nom. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no*, a king.

Inst. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nun*, a king, by a king.

Gen. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no sa*, of a king, a king's.

Dat. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no ka*, to a king.

Acc. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no num*, a, or the king.

Voc. ᠠᠨᠠᠨᠠᠨᠠᠨ *e pa-no wa*, O king.

Abl. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nun*, from a king.

DUAL.

Nom. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nyum*, two kings.

Inst. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nyum nun*, two kings, by two kings.

Gen. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nyum sa*, of two kings.

Dat. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nyum ka*, to two kings.

Acc. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nyum num*, two kings.

Voc. ᠠᠨᠠᠨᠠᠨᠠᠨ *e pa-no nyum wa*, O two kings.

Abl. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no nyum nun*, from two kings.

PLURAL.

Nom. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no sang*, kings.

Inst. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no sang nun*, kings, by kings.

Gen. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no sang sa*, of kings.

Dat. ᠠᠨᠠᠨᠠᠨᠠᠨ *pa-no sang ka*, to kings.

Acc. 𐄢 (𐄢 𐄢𐄢𐄢) *pa-no sang mum*, kings.

Voc. 𐄢𐄢 (𐄢 𐄢𐄢 𐄢) *e pa-no sang ngá*, O kings.

Abl. 𐄢 (𐄢 𐄢𐄢 𐄢) *pa-no sang nun*, from kings.

In like manner, all Substantive nouns may be declined.

6.—Of Adjectives.

Adjectives are primitive or compositive. The latter may be formed from verbs by, in many instances, conjoining to the verb, 𐄢𐄢 by prosthesis, thus—

VERB.

𐄢 *chór*, to be sour.

𐄢𐄢 *krúp*, to be astringent.

𐄢𐄢 *klyám*, to be sweet.

𐄢𐄢 *klyom*, to be insipid.

𐄢𐄢 *náng*, to be straight.

𐄢𐄢 *kol*, to be crooked.

𐄢𐄢 *hyáng*, to be cold.

𐄢𐄢 *kýang*, to be light (not heavy).

𐄢𐄢 *nók*, to be black.

ADJECTIVE.

𐄢𐄢 𐄢 *á-chór*, sour.

𐄢𐄢 𐄢𐄢 *á-krúp*, astringent.

𐄢𐄢 𐄢𐄢 *á-klyám*, sweet.

𐄢𐄢 𐄢𐄢 *á-klyom*, insipid.

𐄢𐄢 𐄢𐄢 *á-náng*, straight.

𐄢𐄢 𐄢𐄢 *á-kol*, crooked.

𐄢𐄢 𐄢𐄢 *á-hyáng*, cold.

𐄢𐄢 𐄢𐄢 *á-kýang*, light.

𐄢𐄢 𐄢𐄢 *á-nók*, black.

When the verb ends in a vowel, the adjective generally assumes a final *m*; as,

𐄢𐄢 *ryú*, to be good.

𐄢𐄢 𐄢𐄢 *á-ryúm*, good.

𐄢𐄢 *kri*, to be bitter.

𐄢𐄢 𐄢𐄢 *á-krim*, bitter.

𐄢𐄢 *li*, to be heavy.

𐄢𐄢 𐄢𐄢 *á-lim*, heavy.

𐄢𐄢 *ái*, to be white.

𐄢𐄢 𐄢𐄢 *á-dúim*, white.

𐄢𐄢 *ti*, to be large.

𐄢𐄢 𐄢𐄢 *á-tim*, large.

ㄅ) *chú*, to be small.

ㄆ) *shú*, to be fat.

ㄏ) *hrú*, to be hot.

ㄗ) *zú*, to be alive.

ㄅ(ㄩ) *á-shum*, small.

ㄅ(ㄜ) *á-shúm*, fat, corpulent.

ㄅ(ㄏ) *á-hrúm*, hot.

ㄅ(ㄗ) *á-zúm*, alive, living.

But all do not acquire this additional particle, for instance.

ㄖ) *rú*, to be old.

ㄣ) *hlu*, to be languid.

ㄛ) *má*, to be secret.

ㄣ(ㄣ) *hlyá*, to be unctuous.

ㄅ(ㄖ) *á-rú*, old.

ㄅ(ㄣ) *á-hlu*, languid.

ㄅ(ㄛ) *á-má*, secret.

ㄅ(ㄣ(ㄣ) *á-hlyá*, unctuous.

The two latter formations however, are, not numerous, the examples given being nearly all that could be cited.

The assumption of the paragogic *m*, has, doubtless for its cause, a regard to euphony, but the rejection of it in homologous words, without any apparent reason, (for the adoption of it in the rejected cases, would occasion no inconsonance), seems anomalous.

It may be remarked that all adjectives, derived from verbs whose final is a vowel, if they do take a final consonant, it is always the final *m*.

ㄜ) ㄆ) *kur-dang*, ruddy, blooming; and ㄜ) ㄆ) *kum-dung*, another, are examples of primitive adjectives, derived from no verb, and having no adjective particle affixed. Other formations of adjectives, primitive and derivative, will be hereafter shown.

Adjectives, as a rule, follow the substantives, as, (ㄅ ㄅ(ㄗ) *on á-dúm* a white horse. They may be declined in the same manner, as described under head of declension of nouns; thus,

Singular.

Nom. ㄅ(ㄖ) ㄅ(ㄖ) *ma-ró á-ryúm*, a good person.

Gen. ㄅ(ㄖ) ㄅ(ㄖ) *ma-ró á-ryúm sa.* of a good person. &c.

Dual.

Dat. ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*ma-ró á-ryúm nyum ká*, to two good persons.

Acc. ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*ma-ró á-ryúm nyum mum*, two good persons, &c.

Plural.

Voc. ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*e ma-ró á-ryúm sang ngá*, O good people.

Abl. and Inst. ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*ma-ró á-ryúm sang nun*, from, by good people.

7.—Of Degrees of Comparison.

Comparative.

The Comparative degree is expressed by the comparative conjunction ၵ(*len*, than. This is placed after the noun, (substantive, adjective, pronoun or verb) with which comparison is made; thus, ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*thám-chāng len num-shim-nyo tí gum*, man is greater than the beasts, (literally, the beasts than, man great is); ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*á-re len o-re ryú*, that is better than this, (lit. this than, that good [is])); ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*hryóp len thyan ryú*, it is better to laugh, than to cry, (lit. to cry than, to laugh good [is])).

Superlative.

The Superlative degree is formed by comprising a totality, and then drawing comparison; thus, ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*hu gun len ryú*, he is the best, (lit. he all than, [is] good); ၵ(ၵ ၵ(ၵ) ၵ) ၵ(*o-re gun len á-chum gum*, that is the least (lit. that all than, small is).

The Superlative may also be formed, by affixing to the root of the adjective, the word ၵ(*chho*; thus, ၵ(ၵ ၵ(ၵ) ၵ(*á-tím*, great, ၵ(ၵ ၵ(ၵ) ၵ(*tím chho*, the greatest;

ཉམས་པོ་ (མ་ རྒྱུ་) *hu tīm chho gum*, he is the greatest. (This word (མ་ *chho*, corresponds to the Tibetan མཚན་ *mohhog*, the chief, the best).

When the signification is distinct, the signs of comparison need merely be understood, thus མཚན་པོ་ལེ་ལེ་ལྷན་པ་ *á-re nyum ká sa-re ryú*, of these two, which is good, i. e., better, མཚན་པོ་ལེ་ལེ་ (ཉམས་པོ་) *á-yü nong ká to tī gum*, who among you is great, i. e., the greatest.

8.—Of Pronouns.

Pronouns, like Substantive nouns, have three numbers, *viz.*, Singular, Dual and Plural. The words, representing the Personal Pronouns, differ in each of the numbers, they also bear inflection in the Objective case, and may be declined similarly to substantives, as follows :

PERSONAL PRONOUNS.

1ST PERSON.

(ཡ་ *go*, I.

Singular.

Nom. (ཡ་ *go*, I.

Inst. (ཡ་ རྩ་ *go nun*, I, by me.

Gen. ལེ་ལེ་ *ka-su*, of me, my.

Dat. ལེ་ལེ་ ལེ་ *ka-su ká*, to me.

Acc. ལེ་ལེ་ *ka-sum*, me.

Abl. ལེ་ལེ་ རྩ་ *ka-su nun*, from me.

Dual.

Nom. ལེ་ལེ་ *ka-nyī*, we two

Inst. ལེ་ལེ་ རྩ་ *ka-nyī nun*, we two.

Gen. ལེ་ལེ་ ལེ་ *ka-nyī sa*, of us two.

Dat. ལེ་ལེ་ ལེ་ *ka-nyī ká*, to us two.

ལེ་ལེ་ *ka-nyīm*,

Acc. or } us two.

ལེ་ལེ་ *ka-nyum*,

Abl. ལེ་ལེ་ རྩ་ *ka-nyī nun*, from us two.

Plural.

Nom. 𐌲𐌺𐌹 *ka-yú*, we.*Inst. 𐌲𐌺𐌹 𐌺𐌹 *ka-yú nun*, we, by us.Gen. 𐌲𐌺𐌹 𐌺𐌹 *ka-yú sa*, of us, our's.Dat. 𐌲𐌺𐌹 𐌲𐌺 *ka-yú ká*, to us.Acc. 𐌲𐌺𐌹 *ka-yúm*, us.Abl. 𐌲𐌺𐌹 𐌺𐌹 *ka-yú nun*, from us.

2ND PERSON.

𐌲𐌺 *hó*, thou.

Singular.

Nom. 𐌲𐌺 *hó*, thou.Inst. 𐌲𐌺 𐌺𐌹 *hó nun*, thou, by thee.Gen. 𐌲𐌺 𐌺𐌹 *hó sa*, of thee, thy.Dat. 𐌲𐌺 𐌲𐌺 *hó ká*, to thee.Acc. 𐌲𐌺 𐌲𐌺 *hó mum*, thee.Voc. 𐌲𐌺 𐌲𐌺 *e hó*, O thou.Abl. 𐌲𐌺 𐌺𐌹 *hó nun*, from thee.

Dual.

Nom. 𐌲𐌺𐌹 *a-nyi*, you two.Inst. 𐌲𐌺𐌹 𐌺𐌹 *a-nyi nun*, you two.Gen. 𐌲𐌺𐌹 𐌺𐌹 *a-nyi sa*, of you two.Dat. 𐌲𐌺𐌹 𐌲𐌺 *a-nyi ká*, to you two.Acc. 𐌲𐌺𐌹 *a-nyim*,
𐌲𐌺𐌹 *a-nyum*, } you two.Voc. 𐌲𐌺 𐌲𐌺𐌹 *e a-nyi*, O you two.Abl. 𐌲𐌺𐌹 𐌺𐌹 *a-nyi nun*, from you
two.

Plural.

Nom. 𐌲𐌺𐌹 *a-yú*, you, or ye.Inst. 𐌲𐌺𐌹 𐌺𐌹 *a-yú nun*, you, by you.Gen. 𐌲𐌺𐌹 𐌺𐌹 *a-yú sa*, of you, your.Dat. 𐌲𐌺𐌹 𐌲𐌺 *a-yú ká*, to you.Acc. 𐌲𐌺𐌹 *a-yúm*, you, or ye.Voc. 𐌲𐌺 𐌲𐌺𐌹 *e a-yú*, O you, O ye.Abl. 𐌲𐌺𐌹 𐌺𐌹 *a-yú nun*, from you.* See also remark on 𐌲𐌺𐌹 *ka-yú*, and 𐌲𐌺 *ká*, p. 40.

The radical form was sometimes inelegantly used in the Dual, and Plural, thus, ᖃ ᖃᖅ *hó-nyí*, for ᖃ ᖃᖅ *á-nyí*; ᖃ ᖃᖅ *hó-yú*, for ᖃ ᖃᖅ *á-yú*, but this form would be rarely met with now.

3RD PERSON.

ᖃ *hu*, he, she, or it.

Singular.

Nom. ᖃ *hu*, he, she, or it.

Inst. ᖃ ᖃᖅ *hu nun*, he, she, or it.

Gen. ᖃ ᖃᖅ *hu sa*, of him, her, or it;
his, her's, or its.

Dat. ᖃ ᖃᖅ *hu ká*, to him, her, or it.

Acc. ᖃ ᖃᖅ *hum*, him, her, or it.

Abl. ᖃ ᖃᖅ *hu nun*, from him, her, or it.

Dual.

Nom. ᖃ ᖃᖅ *hu-nyí*, they two.

Inst. ᖃ ᖃᖅ *hu-nyí nun*, they two.

Gen. ᖃ ᖃᖅ *hu-nyí sa*, of them (two).

Dat. ᖃ ᖃᖅ *hu-nyí ká*, to them (two).

Acc. ᖃ ᖃᖅ *hu-nyim*,
 ᖃ ᖃᖅ *hu-nyum*, } them (two).

Abl. ᖃ ᖃᖅ *hu-nyí nun*, from them
two.

Plural.

Nom. ᖃ ᖃᖅ *hu-yú*, they.

Inst. ᖃ ᖃᖅ *hu-yú nun*, they.

Gen. ᖃ ᖃᖅ *hu-yú sa*, of them.

Dat. ᖃ ᖃᖅ *hu-yú ká*, to them.

Acc. ᖃ ᖃᖅ *hu-yim*, them.

Abl. ᖃ ᖃᖅ *hu-yú nun*, from them.

Possessive Pronouns

May be formed from the Genitive of the Personal, thus,

1ST PERSON.

Singular.

Nom. ᖃ ᖃᖅ *ka-su*, my, mine.

Inst. ᖃ ᖃᖅ *ka su nun*, my, by my.

Gen. $\text{€}(\text{€})\text{€} \text{ka su sa}$, of my, of mine.

Dat. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka su sa ka}$, to my, to mine.

Acc. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka su sa mum}$, my, mine.

Abl. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka su sa nun}$, from my, from mine.

In like manner the particles of Declension may be affixed to the Dual and Plural, $\text{€}(\text{€})\text{€} \text{€} \text{ka-nyi sa}$, our two, $\text{€}(\text{€})\text{€} \text{€} \text{ka-yu sa}$, our: also to the three Numbers of each of the 2nd and 3rd Persons, $\text{€}(\text{€})\text{€} \text{€} \text{ho sa}$, thy, thine, $\text{€}(\text{€})\text{€} \text{€} \text{a-nyi sa}$, your (two), $\text{€}(\text{€})\text{€} \text{€} \text{a-yu sa}$, your, $\text{€}(\text{€})\text{€} \text{€} \text{hu sa}$, his, her, or it's, $\text{€}(\text{€})\text{€} \text{€} \text{€} \text{hu-nyi sa}$, their (two), $\text{€}(\text{€})\text{€} \text{€} \text{€} \text{hu-yu sa}$, their.

Reciprocal Pronouns.

Corresponding to the English Pronouns compounded of self, are formed by the emphatic particle $(*) \text{do}$. They may be thus declined.

1ST PERSON.

Singular.

Nom. $\text{€}(\text{€})\text{€} \text{€} \text{ka-do}$, I myself.

Dat. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-do ka}$, to myself.

Inst. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-do nun}$, I myself, by myself.

Acc. $\text{€}(\text{€})\text{€} \text{€} \text{ka-dom}$,
 $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-do mum}$, } myself.

Gen. $\text{€}(\text{€})\text{€} \text{€} \text{ka-do sa}$,
 $\text{€}(\text{€})\text{€} \text{€} \text{ka-do su}$, } of myself.

Abl. $\text{€}(\text{€})\text{€} \text{€}(\text{€}) \text{ka-do nun}$, from myself.

Dual.

Nom. $\text{€}(\text{€})\text{€} \text{€} \text{€} \text{ka-nyi do}$, we two selves, we two ourselves.

Inst. $\text{€}(\text{€})\text{€} \text{€} \text{€}(\text{€}) \text{ka-nyi do nun}$, we two selves, by our two selves.

Gen. $\text{€}(\text{€})\text{€} \text{€} \text{€} \text{ka-nyi do sa}$, of our two selves.

Dat. $\text{€}(\text{€})\text{€} \text{€} \text{€}(\text{€}) \text{ka-nyi do ka}$, to our two selves.

- Acc. { $\text{€} \text{S} \tilde{\text{K}} (\text{*} \text{ka-nyí dom},$
 $\text{€} \text{S} \tilde{\text{K}} (\text{*} \tilde{\text{ö}}) \text{ka-nyí do mum},$ } our two selves.
- Abl. $\text{€} \text{S} \tilde{\text{K}} (\text{*} \tilde{\text{ö}}) \text{ka-nyí do nun},$ from our two selves.

Plural.

- Nom. $\text{€} \text{E} \tilde{\text{ö}} (\text{*} \text{ka-yú do},$ we ourselves.
- Inst. $\text{€} \text{E} \tilde{\text{ö}} (\text{*} \tilde{\text{ö}}) \text{ka-yú do nun},$ we ourselves, by ourselves.
- Gen. $\text{€} \text{E} \tilde{\text{ö}} (\text{*} \text{€} \text{ka-yú do sa},$ of ourselves.
- Dat. $\text{€} \text{E} \tilde{\text{ö}} (\text{*} \text{€}, \text{ka-yú do ká},$ to ourselves.
- Acc. { $\text{€} \text{E} \tilde{\text{ö}} (\text{*} \text{ka-yú dom},$
 $\text{€} \text{E} \tilde{\text{ö}} (\text{*} \tilde{\text{ö}}) \text{ka-yú do mum}.$ } ourselves.
- Abl. $\text{€} \text{E} \tilde{\text{ö}} (\text{*} \tilde{\text{ö}}) \text{ka-yú do nun},$ from ourselves.

2ND PERSON.

- $\text{R} (\text{*} \text{á-do},$
 or
 $\text{F} (\text{*} \text{hó do},$ } thou thyself.

Singular.

- Nom. $\text{R} (\text{*} \text{á-do},$ thou thyself.
- Inst. $\text{R} (\text{*} \tilde{\text{ö}}) \text{á-do nun},$ thou thyself, by thyself.
- Gen. $\text{R} (\text{*} \text{€} \text{á-do sa},$ of thyself.
- Dat. $\text{R} (\text{*} \text{€} \text{á-do ká},$ to thyself.
- Acc. { $\text{R} (\text{*} \text{á-dom},$
 $\text{R} (\text{*} \tilde{\text{ö}}) \text{á-do mum},$ } thyself.
- Abl. $\text{R} (\text{*} \tilde{\text{ö}}) \text{á-do nun},$ from thyself.

In like manner may be declined, the Dual and Plural, also the 2nd and 3rd persons, thus—

Dual.

Nom. $\mathfrak{R}(\mathfrak{S}\tilde{\mathfrak{K}}) (* \acute{a}\tilde{n}yi \text{ do, your two selves, you two yourselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{R}(\mathfrak{S}\tilde{\mathfrak{K}}) (\ddot{*} \acute{a}\tilde{n}yi \text{ dom,} \\ \mathfrak{R}(\mathfrak{S}\tilde{\mathfrak{K}}) (* \tilde{\mathfrak{C}}) \acute{a}\tilde{n}yi \text{ do mum.} \end{array} \right\} \text{your two selves.}$

Plural.

Nom. $\mathfrak{R}(\mathfrak{E}) (* \acute{a}yú \text{ do, you yourselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{R}(\mathfrak{E}) (\ddot{*} \acute{a}yú \text{ dom,} \\ \mathfrak{R}(\mathfrak{E}) (* \tilde{\mathfrak{C}}) \acute{a}yú \text{ do mum,} \end{array} \right\} \text{yourselves.}$

3RD PERSON.

Singular.

Nom. $\mathfrak{H} (* hu \text{ do, he himself, his self.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{H} (\ddot{*} hu \text{ dom,} \\ \mathfrak{H} (* \tilde{\mathfrak{C}}) hu \text{ do mum,} \end{array} \right\} \text{himself.}$

Dual.

Nom. $\mathfrak{H} \mathfrak{S}\tilde{\mathfrak{K}} (* hu\tilde{n}yi \text{ do, they two themselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{H} \mathfrak{S}\tilde{\mathfrak{K}} (\ddot{*} hu\tilde{n}yi \text{ dom,} \\ \mathfrak{H} \mathfrak{S}\tilde{\mathfrak{K}} (* \tilde{\mathfrak{C}}) hu\tilde{n}yi \text{ do mum,} \end{array} \right\} \begin{array}{l} \text{their two selves.} \\ \text{them (two) selves.} \end{array}$

Plural.

Nom. $\mathfrak{H} \mathfrak{E} (* hu-yú \text{ do, they themselves.}$

Obj. $\left\{ \begin{array}{l} \mathfrak{H} \mathfrak{E} (\ddot{*} hu-yú \text{ dom,} \\ \mathfrak{H} \mathfrak{E} (* \tilde{\mathfrak{C}}) hu-yu \text{ do mum,} \end{array} \right\} \text{themselves, \&c.}$

Emphatic Possessive Pronouns

Compounded of *own*, are formed from the Genitive of the Reciprocal, and may be declined in the usual manner, thus—

1ST PERSON.

$\text{€}(*\text{Cw})\text{ ka-do su,}$
 $\text{€}(*\text{Cw})\text{ ka-do sa,}$

} my own.

Singular.

Nom. $\text{€}(*\text{Cw})\text{ ka-do su,}$ my own.

Inst. $\text{€}(*\text{Cw})\text{ } \overset{\circ}{\text{D}}\text{ ka-do su nun,}$ my own, by my own.

Gen. $\text{€}(*\text{Cw})\text{ Cw ka-do su sa,}$ of my own.

Dat. $\text{€}(*\text{Cw})\text{ €(ka-do su ká,}$ to my own.

Acc. $\left\{ \begin{array}{l} \text{€}(*\text{Cw})\text{ ka-do sum,} \\ \text{€}(*\text{Cw})\text{ } \overset{\circ}{\text{D}}\text{ ka-do su mum,} \end{array} \right\}$ my own.

Abl. $\text{€}(*\text{Cw})\text{ } \overset{\circ}{\text{D}}\text{ ka-do su nun,}$ from my own.

And so may be declined the Dual and Plural and 2nd and 3rd Persons, as,

Dual.

Nom. $\text{€}\overset{\sim}{\text{K}}(*\text{Cw})\text{ ka-nyi }^{\text{K}}\text{do su,}$ our two own.

Gen. $\text{€}\overset{\sim}{\text{K}}(*\text{Cw})\text{ Cw ka-nyi do su sa,}$ of our two own, &c.

Plural.

Nom. $\text{€E}\overset{\circ}{\text{J}}(*\text{Cw})\text{ ka-yú do su,}$ our own.

Obj. $\left\{ \begin{array}{l} \text{€E}\overset{\circ}{\text{J}}(*\text{Cw})\text{ ka-yú do sum,} \\ \text{€E}\overset{\circ}{\text{J}}(*\text{Cw})\text{ } \overset{\circ}{\text{D}}\text{ ka-yú do su mum,} \end{array} \right\}$ our own.

2ND PERSON.

Singular.

Dual.

 $\mathfrak{R}(*\text{ } \omega) \text{ } d\text{-}do \text{ } su$, thy own. $| \mathfrak{R}(\mathfrak{S}\tilde{\mathfrak{K}}(*\text{ } \omega) \text{ } d\text{-}nyi \text{ } do \text{ } su$, your two own

Plural.

 $\mathfrak{R}(\mathfrak{E})(*\text{ } \omega) \text{ } d\text{-}yú \text{ } do \text{ } su$, your own.

3RD PERSON.

Singular.

 $\mathfrak{H}(*\text{ } \omega) \text{ } hu \text{ } do \text{ } su$, his, her, it's own.

Dual.

Plural.

 $\mathfrak{H}(\mathfrak{S}\tilde{\mathfrak{K}}(*\text{ } \omega) \text{ } hu\text{-}nyi \text{ } do \text{ } su$, their two own. $| \mathfrak{H}(\mathfrak{E})(*\text{ } \omega) \text{ } hu\text{-}yú \text{ } do \text{ } su$, their own.

To the above the Particles of declension may be affixed when required.

$\mathfrak{E}\mathfrak{E}$ *ka-yú*, the 1st person plural of the Personal Pronouns may be spelt $\mathfrak{E}(\mathfrak{E})$ *ká-yú*, which becomes converted by apocope to $\mathfrak{E}(\text{ } ká$. This, $\mathfrak{E}(\text{ } ká$, is more frequently used in the Nominative, Instrumental, Genitive, (or Possessive), and Ablative cases, it is seldom employed in the two other Objective cases, for instance, the Dative $\mathfrak{E}(\text{ } \mathfrak{E}(\text{ } ká \text{ } ká$, is altogether cacophonous. The Accusative $\mathfrak{E}(\text{ } kám$, though formerly very generally used, has become obsolete. $\mathfrak{E}(\text{ } kám$, means, "a little," therefore, $\mathfrak{E}(\text{ } (\text{ } kám \text{ } bo$, would express, "give a little;" few Lepchas would now understand it to imply, "give us;" $\mathfrak{E}(\text{ } \mathfrak{E}(\text{ } ká \text{ } mum$, however, is still quite intelligible. The emphatic Particle, $(* \text{ } do$, is also affixed to, $\mathfrak{E}(\text{ } ká$.

$\mathfrak{E}\mathfrak{E}$ *ka-yú* is used in a general sense, and refers to a limited, or unlimited number; $\mathfrak{E}(\text{ } ká$, is more definite and usually denotes the number to be limited or special, thus, $\mathfrak{E}\mathfrak{E}(\text{ } \mathfrak{W}) \text{ } \mathfrak{R}(\text{ } \mathfrak{R}\tilde{\mathfrak{U}}) \text{ } \mathfrak{Q}\omega \text{ } \mathfrak{E}(\text{ } \mathfrak{W} \text{ } ka\text{-}yú \text{ } gun \text{ } na \text{ } d\text{-}ryám \text{ } sang \text{ } mum \text{ } gó$, we all love the good, $\mathfrak{E}\mathfrak{E}(\text{ } \mathfrak{R}\tilde{\mathfrak{U}}) \text{ } \mathfrak{R}(\text{ } \mathfrak{R}\tilde{\mathfrak{U}}) \text{ } \mathfrak{S}\tilde{\mathfrak{K}} \text{ } \mathfrak{Q}\mathfrak{E} \text{ } \mathfrak{E} \text{ } ka\text{-}yú \text{ } rum \text{ } d\text{-}ryám \text{ } nyi \text{ } yang \text{ } ya$, we know that God is good, $\mathfrak{E}(\text{ } \mathfrak{W}(\text{ } \mathfrak{R}\tilde{\mathfrak{U}}) \text{ } \mathfrak{R}\tilde{\mathfrak{U}}) \text{ } (\text{ } \mathfrak{S}\tilde{\mathfrak{K}} \text{ } \mathfrak{Q}\mathfrak{E} \text{ } \mathfrak{E}(\text{ } \mathfrak{E}(\text{ } (* \text{ } \omega \text{ } \mathfrak{E}(\text{ } \mathfrak{W}) \text{ } \mathfrak{W}) \text{ } \mathfrak{E}(\text{ } \mathfrak{W} \text{ } ká \text{ } sām \text{ } nun \text{ } ryám \text{ } bo \text{ } nyi \text{ } shang \text{ } ká$, $ká \text{ } do \text{ } sa \text{ } māt \text{ } pang \text{ } gyum \text{ } lung$

(*ə* to, who, and *sa-re*, which, are both Relative and Interrogative. *ə* *shú*, what, is almost confined to the Interrogative, thus, *ma-ró* to *nun súk re*, the person who did it; (*ə* *re*) *to nun klóng a*, who sent it? *ring sa-re go nun á-yúm ku má*, the words which I have impressed upon you. *á-re nym ká sa-re dóm sho*, of these two which will you select?

shú thám, what thing, *shú máit tung gó*, what are you doing? *shú gát shang a*, what do you want?

The Demonstrative Pronouns.

á-re, this, and *o-re*, that, may be declined the same way as the Relative Pronouns, thus,

á-re, this.

á-re nym, these two.

á-re sang, these persons.

á-re pang, these people or things.

o-re, those.

o-re nym, those two.

o-re sang, those persons.

o-re pang, those persons or things.

To these, the Emphatic Particle *do*, may be added, thus,

á-re do, this very.

á-re do nym, these very two.

á-re do sang, these very persons.

o-re do, that very.

o-re do nym, those very two.

o-re do pang, those very things.

To all of the above, the Particles of declension may be affixed, as also to

The Pronominal Adjectives, and Adverbial Pronouns.

᳚᳚ sa-tet, how much, how many, ᳚᳚ á-tet, this much, (᳚᳚ o-tet, that much, ᳚ (*) ta-do, one's own, ᳚ (*) ma-ré do, one's self, itself. Likewise to

The Distributive and Indefinite Pronouns.

᳚᳚ re re, each, ᳚᳚ gun, all, every, ᳚᳚ á-slik, some, ᳚ (*) kum-dung, another, &c.

Compound Pronouns

composed in English of, "ever, soever," are expressed by (᳚᳚) go-rung, or ᳚᳚ gang la, thus, (᳚᳚) to go-rung, or (᳚ ᳚᳚) to gang la, whoever, who-soever; ᳚᳚ (᳚᳚) sa-re go-rung, or ᳚᳚ ᳚᳚ sa-re gang la, whichever whichsoever, whatsoever; ᳚᳚ (᳚᳚) shú go-rung, or ᳚᳚ ᳚᳚ shú gang la, what-ever, whatsoever; ᳚᳚ (᳚᳚) sa-tet go-rung, or ᳚᳚ ᳚᳚ sa-tet gang la, how much soever, &c.

All may be declined, as already shown.

9.—Of Verbs.

In Lepcha, the form of verbs is unaltered by Number or Gender of the governing Noun, and their roots (with one or two exceptions) remain unchanged by Tense.

The Conjugation, is like the Declension of Substantives, performed by Post-positive Particles, or by the aid of an Auxiliary verb, (᳚᳚ shóp tyól).

The root of the verb may be taken for the Infinitive, thus, ᳚᳚ shi, to see; ᳚᳚ lik, to call; ᳚᳚ mátt, to do, to which root the Particles indicative of tense may be affixed. These Particles are sometimes very indefinite. Some of them may, at

times, be made to denote different tenses, or they may often altogether be dispensed with, the sense being shown by the context.

The following exemplification, however, may be taken as a guide for the formation of tenses.

The Indicative Mood.

Present Tense.

The Present Tense may be formed by affixing, to the root, the auxiliary verb 𐄂 *bám*, (literally to remain); also sometimes by, 𐄂 *ngán*, (literally to sit,) thus, 𐄂 𐄂 𐄂 *go lík bām*, I call, or am calling.

The Past

may be denoted by the Particle 𐄂 *bá*, as 𐄂 𐄂 𐄂 *lík bá*, called, or have called, but in general the simple root stands for the past, thus, 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 *go lík yáng na hó ma thyo ne*, I called, but you did not hear me; 𐄂 𐄂 𐄂 𐄂 𐄂 *go ayo á-re lí*, I said this before.

The Pluperfect

may be indicated by the addition of the word, 𐄂 *fát*, either, in combination with, or without the past particle 𐄂 *bá*, thus, 𐄂 𐄂 *lík fát*, or 𐄂 𐄂 𐄂 *lík fát bá*, had called; (𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 *hó ái wung sa na-hán hu zúk fát*, before you came, he had done it; (𐄂 *fát*, is a verb itself, signifying to lose, to be lost, hence by an hyperphrasis, implying what is gone, past).

The Future

is expressed by the affixed particle, 𐄂 *sho*, thus, 𐄂 𐄂 𐄂 *lík sho*, I shall call.

The Future Perfect

may be rendered by a conjunction of the Past and Future terms; thus, 𐄂 𐄂 𐄂 𐄂 𐄂 *lík fát sho*, shall have called, (𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 *hó ái wung sa na-hán go zúk fát sho*, before you return, I shall have finished it.

The Subjunctive Mood

expressing contingency is formed in the

Present Tense

by affixing, to the root of the verb, the particle ㄣ́ *pú*, thus, ㄣ́ ㄣ́ *lik pú*, may perhaps call.

The Imperfect.

This tense is indefinite. It may equally with the Future Indicative, be represented by the particle ㄣ́ *sho*, and sometimes by the participle particle ㄣ́ *shang*, or it may simply be understood by the context. Might, could, would, and should, imply permission, power, obligation, and desire, so may be expressed by verbs or words bearing these significations.

The Past Tense

may be formed by affixing the particle of contingency to the root of the verb, or to the past sign, thus, ㄣ́ ㄣ́ *lik pú*, or ㄣ́ ㄣ́ ㄣ́ *lik fát pú*, may, would, (might, &c.,) perhaps have called; ㄣ́ ㄣ́ ㄣ́ ㄣ́ ㄣ́ ㄣ́ *hó ma nón na gang go á-dom bo pú*, if you had not gone, I might have given you it.

The Future

may be expressed by the particle ㄣ́ *shang*, combined with the particle of contingency, thus, ㄣ́ ㄣ́ ㄣ́ *lik shang pú*, shall perhaps call.

The Imperative.

2nd Person. Singular and Plural

is rendered by the affixed particle ㄣ́ *o*; or, should the verb end in a consonant, by the reduplication of the final consonant with, or without the addition of the particle ㄣ́ *o*, thus, ㄣ́ ㄣ́ *hí o*, speak; ㄣ́ ㄣ́ ㄣ́ *ái o*, come, (thou or ye); ㄣ́ ㄣ́ ㄣ́ *hík ka*, or ㄣ́ ㄣ́ ㄣ́ *hík ka o*, call; ㄣ́ ㄣ́ *mát ta*, or ㄣ́ ㄣ́ ㄣ́ *mát ta o*, do, perform; ㄣ́ ㄣ́ *dāng nga*, or ㄣ́ ㄣ́ ㄣ́ *dāng nga o*, run, (thou or ye). The particle ㄣ́ *a*, may,

though rarely employed, be affixed to the verb terminating in a vowel, thus, $\text{ᚯ}\tilde{\omega}$ & $\tilde{l}i\ a$, or $\text{ᚯ}\tilde{\omega}$ & (& $\tilde{l}i\ a\ o$, speak thou (or ye).

With reference to the Persons in the Objective case, the Imperative is expressed by (€ kón, and may be declined in the Persons; thus, €ŵ), €ž), v̄), €Ě), v̄) Ě) 50 (€ , ka-sum, ka-nyum, hum, ka-yúm, hu-yúm lik kón, let me, us two, him (her or it), us, them call.

The word **Ἦ kón**, is a verb implying—to let, to permit,—the above form is therefore merely putting the verb, **Ἰώ lik**, in the Infinitive, and **Ἦ kón**, in the 2nd Person Imperative, and so it will be apparent when written in full; thus, **(Ἦ Ἰώ) Ἰώ Ἦ ὁ Ἰ hó nun hum lik kón na o**, let, or permit thou him to call.

When a verb, ending in a vowel, is succeeded by **ῥόν**, the final is amplified by the euphonic consonant termination appertaining to it; thus,

ᏚᏚᏉ *nyí*, to have, to possess.

Se shi, to soo.

See (see) *shīm kón*, let him, &c., see.

𐤀𐤆 *zú*, to live.

𐌿𐌺𐌰 *zúm kón*, let him, &c., live.

ṣōv *b̄yi*, to give.

Sō (E byin kón, let him, &c., give.

ᑭᓂ ᑭᓂ, to speak.

Sŏ (林 kón, let him, &c., speak.

ᑭᑦ ᑦᑭᑦ, to come.

𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂, let him, &c., come.

But, as shown under the head of adjectives, all words do not admit of paragoge; in this case, such verbs would of course retain their final vowel; thus,

𐌹𐌰 (*má*, to be secret.

𐄀𐄁𐄂 *má kón*, let it be secret.

* (dā, to lie.

* (E) *dá kón*, let him, &c., lie.

5 *po*, to flit, to migrate.

𐄂 𐄂 *po kón*, let him, &c., flit.

The 2nd Person Imperative is also sometimes expressed, by prefixing the particle 𐄢 *ta*, and affixing 𐄣 *ka*, or 𐄤 *sa*, to the verb; thus, 𐄢𐄣 𐄢𐄣 𐄤 or 𐄢𐄣 𐄣 *hum ta māt sa*, or, *ta māt ka*, let him do it.

There is also a Particle 𐄣 (*ká*, which, when succeeding a verb, gives a plural hortative or a postulate signification. It is evidently composed of the substantive verb 𐄣 *ka*, and the optative particle 𐄢 (*á*. Verbs, ending in a vowel, when preceding it, are not inflected; thus, 𐄢𐄣 𐄣 (*lī* (not *lin*) *ká*, let us speak.

Participles.

The Present (and Gerund)

is formed, if the verb ends in a vowel, by affixing the particle 𐄢 *ung*, or 𐄣 *wung*, or, if ending in a consonant, by reduplicating in the Participle sign, the final consonant; thus, 𐄢𐄣 𐄣 *shī wung*, seeing; 𐄢𐄣 𐄣 *lī wung*, speaking; 𐄢𐄣 𐄣 *māt tung*, doing; 𐄢𐄣 𐄣 *rok kung*, reading; 𐄢𐄣 𐄣 *dāng*, *ngung*, running, &c.

The Past

is formed by affixing, to the root of the verb, the particle 𐄢 (*bán*; thus, 𐄢𐄣 𐄢 *lik bán*, having called; 𐄢𐄣 𐄢𐄣 𐄢 *hu zúk bán*, *nón*, having done it, he went.

𐄢 (*bán*, may be considered to be a synæreses of the particle 𐄢 (*bá*, and the conjunction 𐄢 *un*; thus, 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢 *hu zúk bá, un nón*, he did it, and went. 𐄢 (*bán*, is often abbreviated to 𐄢 *ban*.

The Future Indefinite (and Gerund)

is indicated by the particle 𐄢 *shang*; thus, 𐄢𐄣 𐄢 *lik shang*, calling, about calling. (Gerund) 𐄢 𐄤 𐄢𐄣 𐄢 𐄢𐄣 𐄢𐄣 𐄢𐄣 *hó sa-re māt shang re khók bo n̄yī sho* thou shalt be responsible for all thy doings (deeds).

𐄎 (𐄎, *thóm bo*, the adjective, or agentive form of 𐄎 *tho*, to place; or 𐄎 *nón*, the preterite of 𐄎 *nóng*, to go.

The former 𐄎 (𐄎 *thóm bo*, denotes a local relation, and represents the seat of the object or action, and when combined with a substantive verb, renders the active verb to which it is affixed, passive, thus, 𐄎 𐄎 *pí*, to write, 𐄎 𐄎 (𐄎 *pí* *thóm bo*, written, 𐄎 𐄎 (𐄎 𐄎) *pí thóm bo gum*, it is written; 𐄎 *nyet*, to show, 𐄎 𐄎 (𐄎 *nyet thóm bo*, shown, 𐄎 𐄎 (𐄎 𐄎) *nyet thóm bo gum*, it is shown; 𐄎 *má*, to hide, 𐄎 𐄎 (𐄎 *má thóm bo*, hidden, 𐄎 𐄎 (𐄎 𐄎) *má thóm bo gum*, it is hidden, &c.

The latter 𐄎 *nón*, implies an absolute transition, and infers directly, or inversely, the object to have gone, past,—or been, and may be affixed to all verbs to which that sense is desired to be conveyed; combined with a substantive verb, it forms a passive voice, thus, 𐄎 *mók*, to expend, 𐄎 𐄎 *mók nón*, expended, to be expended, 𐄎 𐄎 𐄎 *mók nón gum*, is expended; 𐄎 *mák*, to die, 𐄎 𐄎 *mák nón*, dead, to be dead, 𐄎 𐄎 𐄎 *mák nón gum*, is dead; 𐄎 *lók*, to injure, 𐄎 𐄎 𐄎 *lók nón gum*, is injured; 𐄎 *nyak*, to shake, 𐄎 𐄎 𐄎 *nyak nón gum*, is shaken.

The agentive 𐄎 (𐄎 *nón bo*, may be affixed instead of the simple preterite, 𐄎 *nón*, but this form is unnecessary.

Some verbs are, in themselves, Intransitive or Passive, thus, 𐄎 *hri*, to be bitter, 𐄎 *chor*, to be sour; 𐄎 *klyám*, to be sweet; 𐄎 *nyung*, to be deep; 𐄎 *sáp*, to be shallow, &c. These verbs may be conjugated similarly to the active voice of transitive verbs.

Some verbs may have both an Active and Passive signification, thus, 𐄎 *lók*, to injure, or be injured; 𐄎 *dak*, to hurt, to be hurt, to be sick; 𐄎 𐄎 𐄎 *go lók bém*, I am injuring, or am injured; 𐄎 𐄎 𐄎 *hum ma dak hum*, do not hurt

him; 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu dak bām*, he is ill, &c. The addition of the substantive verb, 𐄂𐄂 *gum*, would, however, render the Passive voice of these verbs unmistakable, as, 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go lók gum*, I am injured, &c.

To the above, as also to all Passive verbs, the affixing of 𐄂𐄂 *nón*, imparts to the verb an acquisitive condition, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu dak nón*, he has become ill; 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu kri nón*, it has become bitter.

𐄂𐄂 *nón*, when affixed to some active transitive verbs, occasionally retains its literal sense of "to go" thus, 𐄂𐄂 𐄂𐄂 *lik nón*, though it may imply, "called," would be more commonly understood to signify, "gone to call," so, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu lik nón gum*, he has gone to call; but this is merely an elliptical form of 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *lik shang ká nón*, therefore in its entirety the sentence would be written, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu nun hum lik shang ká nón*, he has gone for the purpose of calling him.

Verbal Particles.

There are numerous particles, affixed to verbs, which are for the most part of indefinite meaning, such are 𐄂𐄂 *ma*, 𐄂𐄂 𐄂𐄂 *ma o*, 𐄂𐄂 𐄂𐄂 *yam o*, 𐄂𐄂 𐄂𐄂 *sa o*, 𐄂𐄂 *pa-ró*, 𐄂𐄂 *tung*, &c.

The first three, generally, represent the Present or Past tenses, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go pi ma*, I am writing or have written; 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu thi ma o*, he has arrived; 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu mák yam o*, he is dead. 𐄂𐄂 𐄂𐄂 *sa o*, applies more to the present or future, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go nong sa o*, I shall go. 𐄂𐄂 *pa-ró*, generally, implies a doubt, as 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go shi pa-ró*, I may possibly see him. 𐄂𐄂 *tung* is used, especially, in the Imperfect Subjunctive, thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go ma go na gang go nun & yam & tung*, If it were not so, I would have told you. But when, through the context, the meaning is evident, these particles are

sometimes used, independent of tense, merely to give fulness and completion to the sentence. Rules, however, only require to be laid down to render these and such relative particles, definite and absolute.

ᳵ(*pá*, is a verbal affix, giving a slight degree of emphasis, thus, ᳵᳵ(*ryú pá*, it is good ; ᳵᳵ(*um pá*, it is nice ; (it corresponds to the Tibetan verbal termination ལ་པ་).

ᳵ *ne*, is a particle attached to ᳵ *nón*, giving emphasis to the past, thus, ᳵ ᳵ *nón ne*, gone, ᳵ ᳵ ᳵ *hu mák nón ne*, he has expired, ᳵ ᳵ ᳵ *kó pla nón ne*, the order hath gone forth. (This ᳵ *ne*, is identical with ᳵ *nas*, the Tibetan Pluperfect sign.)

* (*dá*, and ᳵ ᳵ *che ná*, are Adverbial Particles, giving emphasis to the verb, whether the latter be expressed or understood, thus ᳵ (ᳵ * (*á-lo dá*, it is certainly so ; ᳵ (ᳵ ᳵ ᳵ *go nóng che ná*, I shall positively go.

Of Substantive Verbs.

The Substantive Verb, to be, may be expressed by ᳵᳵ *gum*, ᳵ *gób*, ᳵ *go*, ᳵ *gá*, ᳵ *ka*, and ᳵᳵ *nyí*, which all represent, am, art, is, are, were, &c. Each, however, in a degree bear separate applications, thus,

ᳵᳵ *gum*, is, generally, used relatively with all the Numbers and Persons, so, ᳵ ᳵᳵ *go gum*, I am, ᳵ ᳵᳵ *hu gum*, he is, ᳵᳵᳵ ᳵᳵ *á-nyí gum*, you two are, ᳵᳵᳵ ᳵᳵ *á-yú gum*, you are. It is also used interrogatively, where the subject, in the Objective case, is expressed, thus, ᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ *hó sa-re sang sa má-ró gum*, what kind of person art thou ?

ᳵ *gób*, is more usually employed in the 2nd Person, and especially interrogatively, thus, ᳵ ᳵᳵ *hó gób*, thou art ; ᳵ ᳵᳵ ᳵᳵ *hó to gób*, who art thou ? ᳵᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ *á-yú sa-bá nóng shang gób*, where art thou going ? ᳵ ᳵᳵ ᳵᳵ ᳵᳵ ᳵᳵ *hu shú mák tung gób*, what is he doing ?

(*Ŭ* go, is used more relatively, and in negation, and without regard to person, thus, (*Ŭ* ꠤ(*Ŭ* ꠆ go ma go ne, it is not I; (*Ŭ* ꠮ go pa, it is; &(ꠋ ꠋ ꠤ(*Ŭ* ꠆ á-lo la ma go ne, it is not even this. When unconnected with person, it is used interrogatively in preference to (*Ŭ* gó; thus, &(ꠋ ꠊ)ꠤ(*Ŭ* ꠕ & á-lom shú má-t go shang a, why should it be so? &(ꠇ ꠊ)(*Ŭ* ꠑ á-re shú go te, what can this be?

As g^4 is almost wholly confined to the negative, thus, $\frac{1}{2} \frac{d}{dx} \log \frac{1}{g^4}$ is not.

ㄝ *ka*, is almost invariably combined with a particle, and generally refers relatively to a neuter subject, thus, ㄝ ㄗ ㄜ ㄝ ㄗ *a-re shú ka te*, what may this be; ㄜ ㄝ ㄌ ㄗ *shú ka go-ring*, whatever it may be, ㄝ ㄗ ㄋ *ka che na*, it certainly is; ㄝ ㄌ ㄌ *ka gang la*, even if it were.

* **ᠠᠭᠤ** *gum*, and **ᠠᠭᠤ** *ka*, are seldom, if ever, used with the negative particles affixed.

Of Conjugation.

ᳵ gum, and ᳶ gó, am, art, is, are, were, represent the present and sometimes the past, they are not capable of being conjugated, not admitting of the Particles of conjugation being affixed to them.

☞ *ka*, may have emphatic, and adverbial, particles affixed, but does not bear conjugation.

(*go*, may be conjugated in the Active voice, it is chiefly used, irrelative of person, thus, *ᑭᓴ ᑎᑦ ᑕᑦ ᑖ-ᑲᑦ ᑭᓴ ᓂᓄ*, this shall be, this will do ; (*ᑭᓴ ᑎᑦ ᑕᑦ ᑖ-ᑲᑦ ᑭᓴ ᓂᓄ*) *o-lom go bá*, it was so ; (*ᑭᓴ ᑎᑦ ᑕᑦ ᑖᑦ ᑭᓴ ᓂᓄ ᑭᓴ ᓂᓄ*) *sa-lom go shang a*, how shall it be ?

𐌆𐌆 *gá*, may be conjugated similarly to 𐌆𐌆 *go*, but chiefly in the negative form,
 thus, 𐌆𐌆 𐌆𐌆 𐌆𐌆 *ma gá na sho*, it shall not be; 𐌆𐌆 𐌆𐌆 𐌆𐌆 𐌆𐌆 𐌆𐌆 *sa-thá la*
ma gá na bá, it never was.

ſ̄ n̄yi, may be conjugated in all the tenses, and when affixed to other verbs, forms a past tense, and sometimes a passive voice, thus, ʒ ſ̄ ō(*hu n̄yi b̄ám*, he is; ʒ ō(ſ̄ *hu b̄ám n̄yi*, he was, he was present; ʒ ō(ʒ ſ̄ *hu nun s̄úk n̄yi*, it was done by him.

The following are examples of verbs conjugated.

ŵ) *gum*, am, art, &c.

Singular.

(ŵ ŵ) *go gum*, I am.

(ʒ ŵ) or (ŵ *hó gum* or *gó*, thou art.

ʒ ŵ) *hu gum*, he is.

Dual.

ʒ ſ̄ ŵ) *ka n̄yi gum*, we two are.

ʒ ſ̄ ŵ) *á-n̄yi gum*, you two are.

ʒ ſ̄ ŵ) *hu-n̄yi gum*, they two are.

Plural.

ʒ ʒ ŵ) *ka-yú gum*, we are.

ʒ ʒ ŵ) or (ŵ *á-yú gum*, or *gó*, ye are.

ʒ ʒ ŵ) *hu-yú gum*, they are.

ſ̄ n̄yi, am, was, were, have, &c.

(ŵ ſ̄ *go n̄yi*, I was.

(ʒ ſ̄ *hó n̄yi*, thou wast.

ʒ ſ̄ *hu n̄yi*, he was.

ʒ ſ̄ ſ̄ *ka-n̄yi n̄yi*, we two were.

ʒ ſ̄ ſ̄ *á-n̄yi n̄yi*, you two were.

ʒ ſ̄ ſ̄ *hu-n̄yi n̄yi*, they two were.

Plural.

ʒ ʒ ſ̄ *ka-yú n̄yi*, we were.

ʒ ʒ ſ̄ *á-yú n̄yi*, ye were.

ʒ ʒ ſ̄ *hu-yú n̄yi*, they were.

ſ̄ ō(*n̄yi b̄ám*, am being.

ſ̄ ō(*n̄yi f̄át*, was, have, has been, had been.

ſ̄ ō(*n̄yi f̄át b̄át*, had, had been.

Future Tense.

ㄛ ㄷ ㄷ ㄷ *go shak sho*, I shall advise.

Future Perfect.

ㄛ ㄷ ㅍ ㄷ ㄷ *go shak fát sho*, I shall have advised.

Subjunctive Mood.

Present Tense.

ㄛ ㄷ ㄴ ㄷ *go shak pú*, I may perhaps advise.

Imperfect, Past, and Future Perfect.

ㄛ ㄷ ㄷ ㄷ <i>go shak sho</i> ,	}	I may, might, would advise or have advised.
ㄛ ㄷ ㄷ ㄷ <i>go shak shang</i> ,		
ㄛ ㄷ ㄴ ㄷ <i>go shak pú</i> ,	}	I may, might, would perhaps advise, or may, might, &c. perhaps have advised.
ㄛ ㄷ ㄷ ㄷ ㄴ ㄷ <i>go shak shang pú</i> ,		
ㄛ ㄷ ㅍ ㄷ ㄴ ㄷ <i>go shak fát pú</i> ,		

Imperative Mood.

ㄴ ㄷ ㄷ ㄷ *hó shak kón*, advise thou.

ㄴ ㄷ ㅍ ㄷ ㄷ ㄷ *á-nyí shak kón*, advise you two.

ㄴ ㄷ ㄷ ㄷ ㄷ *á-yú shak kón*, advise ye.

Hortative.

ㄴ ㄷ ㅍ ㄷ ㄷ ㄷ *ka-nyí shak ká*, let we (us) two advise.

ㄴ ㄷ ㄷ ㄷ ㄷ ㄷ *ka-yú shak ká*, let we (us) advise.

Participles.

Present and Gerund.

ㄷ ㄷ ㄷ *shak kung*, advising.

Past.

ㄷ ㅍ ㄷ *shak bán*, having advised.

Future, Indefinite and Gerund.

é ㄑㄜ shak shang, advising, about advising.

Future, Definite.

é ㄝ ㄌㄨ shak kung sa, when or on advising.

Future Exact.

é ㄝ ㄌㄨ ㄋ shak kung sa la, immediately on advising.

Future Perfect.

é ㄝ shak shen, when having advised.

Conjunctive.

é ㄋ shak lung, advising.

Emphatic.

é ㄗ shak det, advising, or just about advising.

Passive Voice.

The Passive voice, as already explained (in pages 49 and 50) may, when necessary, be conjugated by aid of the verb ㄋㄣ̃ nòn, or the Agentive ㄆㄣ̃ ㄌㄨ thòm bo, and a substantive verb affixed, thus,

Indicative Mood.

Present Tense.

ㄌㄨ é ㄋㄣ̃ ㄌㄨ go shak nòn gum,
 ㄌㄨ é ㄆㄣ̃ ㄌㄨ go shak thòm bo gum,

} I am advised.

Past Tense.

ㄌㄨ é ㄋㄣ̃ ㄌㄨ go shak nòn bá,
 ㄌㄨ é ㄆㄣ̃ ㄌㄨ ㄗ go shak thòm bo n̄yi,
 ㄌㄨ é ㄆㄣ̃ ㄌㄨ ㄗ ㄌㄨ go shak thòm bo n̄yi bá,

} I was, or have been advised.

Future Tense.

(ω é 𐄂) (é go shak nón sho, .
 (ω é 𐄂) (ó 𐄂) (é go shak thóm bo n̄yi sho, } I shall have been advised.

And so on, the Particles indicative of the tenses, may be affixed to the Passive signs.

Deponent Verbs.

May be conjugated, thus.

𐄂 ryú, to be good.

Indicative Mood.

Present Tense.

(ω 𐄂) 𐄂 (go ryú bām, I am good.

Past Tense.

(ω 𐄂) go ryú,
 (ω 𐄂) 𐄂 (go ryú bá,
 (ω 𐄂) 𐄂 go ryú n̄yi,
 (ω 𐄂) 𐄂 𐄂 (go ryú n̄yi bá, } I was, have been, had been good.

Future Tense.

(ω 𐄂) (é go ryú sho, I shall be good.

Future Perfect Tense.

(ω 𐄂) 𐄂 (é go ryú n̄yi sho,
 (ω 𐄂) (é 𐄂 (go ryú sho bá,
 (ω 𐄂) 𐄂 (é 𐄂 (go ryú n̄yi sho bá, } I shall have been good.

Subjunctive Mood.

Present Tense.

(᠋ᠠ ᠨᠦ) ᠋ᠣᠨ ᠋ᠠᠨ ᠋ᠠᠨ *go ryú bām pú*, I may perhaps be good.

Imperfect.

(᠋ᠠ ᠨᠦ) (᠋ᠠ *go ryú sho*,
(᠋ᠠ ᠨᠦ) ᠋ᠠᠨ *go ryú shang*, } I might, would be good.

(᠋ᠠ ᠨᠦ) ᠋ᠠᠨ ᠋ᠠᠨ *go ryú shang pú*, I might would perhaps be good.

Perfect.

(᠋ᠠ ᠨᠦ) ᠋ᠠᠨ *go ryú pú*,
(᠋ᠠ ᠨᠦ) ᠋ᠠᠨ ᠋ᠠᠨ *go ryú nyi pú*, } I may have been good.

Pluperfect.

(᠋ᠠ ᠨᠦ) ᠋ᠠᠨ ᠋ᠠᠨ ᠋ᠠᠨ *go ryú nyi bá pú*, I had perhaps been good.

Future Perfect.

(᠋ᠠ ᠨᠦ) ᠋ᠠᠨ ᠋ᠠᠨ ᠋ᠠᠨ *go ryú nyi sho pú*, I shall perhaps have been good.

Imperative Mood.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *ka-sum ryúm kón*, let me be good.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *hó ryú o*, be thou good.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *hum ryúm kón*, let him be good.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *á-nyi ryú o*, be you two good, &c.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *ka-yúm ryúm kón*, let us be good.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *a-yú ryú o*, be ye good.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *hu-yúm ryúm kón*, let them be good.

Hortative.

᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *ka-yú ryú ká*,
᠋ᠠᠨ ᠋ᠠᠨ (᠋ᠠ *ká ryú ká*, } let we (us) be good.

Participles.

Present.

ryú wung, being good.

Past and Conjunctive.

ryú bán, having been good.

Future Indefinite.

ryú shang, about being good.

Future Definite.

ryú wung sa, when, or on being good.

Future Exact.

ryú wung sa la, immediately on being good.

Future Perfect.

ryú shen, when having been good.

Conjunctive.

ryú lung, being good.

Emphatic.

ryum det, being, or just about being good.

Irregular Verbs.

《nóng, to go ; 《hróng, to rise ; and 《fróng, to point out, to indicate ; inasmuch as they differ from other verbs, by bearing an inflected form in the Past Tenses ; may be said to be irregular. They may be thus conjugated.

《nóng, to go.

Active Voice.

Indicative Mood.

Present Tense.

《go nóng bām, I am going.

Imperfect.

မေ့ နေ ဝ (*go nong bá*, I was going.

Perfect.

မေ့ နီ (*go nón*, I went, I have gone.

Pluperfect.

မေ့ နီ ဝ (*go nón bá*, I had gone.

Future.

မေ့ နေ ဇ (*go nong sho*, I shall go.

Future Perfect.

မေ့ နေ ဇ ဝ (*go nong sho bá*, I shall have gone.

Subjunctive Mood.

Present Tense.

မေ့ နေ န (*go nong pí*, I may perhaps go.

Imperfect.

မေ့ နေ ဇ (*go nong sho*,

မေ့ နေ ခ (*go nong shang*,

} I would go.

Perfect.

မေ့ နီ န (*go nón pí*, I may perhaps have gone.

Future.

မေ့ နေ ခ န (*go nong shang pí*, I would, or, perhaps shall go.

Future Perfect.

မေ့ နီ ခ န (*go nón shang pí*, I would, or, shall perhaps have gone.

Imperative.

ကေ (*ka-sum* နီ (*nón kón*, let me go.

ကေ (*hó no* ဝ (*go* thou.

ကေ (*hím* နီ (*nón kón*, let him go.

ㄟㄙ) ㄴㄹ (ㄟ *ka-nyum nón kón*, let us two go.

ㄹㄱㄹ ㄴㄹ (ㄹ *á-nyí no o*, go you two.

ㄱ) ㄟ) ㄴㄹ (ㄟ *hu-nyum nón kón*, let them (those) two go.

ㄟㄹ) ㄴㄹ (ㄟ *ka-yúm nón kón*, let us go.

ㄹㄹ) ㄴㄹ (ㄹ *á-yú no o*, go ye.

ㄱ) ㄹ) ㄴㄹ (ㄟ *hu-yúm nón kón*, let them go.

Hortative.

ㄟㄹ) ㄴ (<i>ka-yú ná</i> ,	}	let we (us) go.
ㄟ (ㄴㄹ ㄟ (<i>ká nóng ká</i> ,		

Postulate.

ㄟㄹ) ㄴ (ㄹ (<i>ka-yú ná ya</i> ,	}	Let we (us) go, come along, do come along.
ㄟㄹ) ㄴ (ㄴ (<i>ka-yú ná le</i> ,		

Participles.

Present (and Gerund).

ㄴㄹ (ㄱ) *nóng ngung*, going.

Past.

ㄴㄹ ㄹ (*nón bán*, having gone.

Future Indefinite (and Gerund).

ㄴㄹ ㄱㄹ *nóng shang*, about going.

Future Definite.

ㄴㄹ (ㄱ) ㄴㄹ *nóng ngung sa*, when, or, on going.

Future Exact.

ㄴㄹ (ㄱ) ㄴㄹ ㄴ (*nóng ngung sa la*, immediately on going.

Future Perfect Tense.

ㄴㄹ ㄹ (*nón shen*, when having gone.

Conjunctive.

𑜋𑜪 𑜇𑜨 *nóng lung*, going.

Emphatic.

𑜋𑜪 𑜇𑜨 *nón det*, just about going.

Passive Voice.

As in English, Intransitive Verbs are not considered to bear a Passive Voice, so in Lepcha, the tenses of these verbs in the Indicative, and Subjunctive Moods, for instance, (𑜇𑜨 𑜋𑜪 𑜇𑜨) *go nón gúm*; (𑜇𑜨 𑜋𑜪 𑜇𑜨 𑜇𑜨) *go nón n̄yi bá*; (𑜇𑜨 𑜋𑜪 𑜇𑜨 𑜇𑜨) *go nón n̄yi sho*; &c., may be regarded as only the Preterite Tense, Indicative Mood, with an auxiliary verb conjugated and affixed. Moreover, “I am gone,” “I have been gone,” “I shall have been gone,” &c., may, perhaps, be looked on as questionable orthology.

This form of speech, however, is in Lepcha seldom used, but the Imperative and some of the Participles are employed in the Passive, and being expressed without the aid of an Auxiliary verb, may be deemed to be a true conjugation, and in locution, to be logically correct, thus—

Imperative Mood.

𑜋𑜪 𑜇𑜨 (𑜇𑜨 *nón na o*, be thou (you two, or ye) gone.

Hortative.

𑜋𑜪 𑜇𑜨 (*nón ká*, let we (us) be gone.

Postulate.

𑜋𑜪 𑜇𑜨 𑜇𑜨 *nón ka le*, do let we (us) be gone.

Participles.

Present Tense.

𑜋𑜪 𑜇𑜨 *nón nung*, being gone.

Future Tense.

𐄂 𐄂 𐄂 *nón nung sa*, when, or, on being gone.

Future Exact.

𐄂 𐄂 𐄂 𐄂 *nón nung sa la*, immediately on being gone.

Conjunctive.

𐄂 𐄂 *nón lung*, being gone.

The Past Participles would necessitate the addition of an auxiliary verb, thus, 𐄂 𐄂 𐄂 *nón n̄i bán*, having been gone. This form, as, has been already stated, would be seldom resorted to.

In like manner may be conjugated the verb, 𐄂 *hróng*, to rise, to ascend ; Past, 𐄂 *hrón*, ascended ; Imperative, 𐄂 *hro*, ascend (thou, or, ye). Also, 𐄂 *fróng*, to point out, to indicate ; Past, 𐄂 *frón*, indicated. 𐄂 *fróng*, has, however, no inflected form of Imperative, nor has, either of these two verbs, a separate form for the Hortative, corresponding to 𐄂 *ná*.

Neuter Verbs.

to be conjugated, require the aid of an Auxiliary verb, thus,

𐄂 *thól*, to be near.

Present Tense.

𐄂 𐄂 𐄂 <i>go thól bām</i> ,	} I am near.
𐄂 𐄂 𐄂 𐄂 <i>go thól n̄i bām</i> ,	

Past Tense.

𐄂 𐄂 𐄂 <i>go thól n̄i</i> ,	} I was, have been, or, had been near.
𐄂 𐄂 𐄂 𐄂 <i>go thól n̄i bá</i> ,	

Future Tense.

𐌆𐌇𐌊𐌆𐌊𐌆 𐌆𐌇𐌊𐌆𐌊𐌆 *go thól n̄yi sho*, I shall be near.

Future Perfect Tense.

(6) 𐄂𐄃𐄅𐄆𐄇 (e go thól nyi fát sho, I shall have been near.

Subjunctive Mood.

(ω 𐑦 𐑦 𐑦) *go thól n̄yi pú,* } I may, might, would, perhaps be, or,
(ω 𐑦 𐑦 𐑦) *go thól n̄yi shang pú,* } perhaps have been, near.

Imperative Mood.

ᠬᠣ ᠲᠤᠯ ᠨᠢᠶᠢ ᠣ, *hó thól n̄yi o*, be thou near.

ᄃ(ᄃ) ᄃᄃ ᄃᄃ ᄃ ᄃ-yū thól n̄yi o, be ye near.

Participles.

𐄌𐄇𐄏𐄚𐄏𐄚 *thól n̄yi wung*, being near.

And so on, affixing the participle signs to, $\sum \tilde{x} \tilde{y}_i$, as shown in page 55.

Common Verbs

having both an Active and Passive signification, may have the Passive Voice rendered more definite by affixing to the root of the verb, an Auxiliary verb, thus,

𑖀 *lók*, to injure or be injured ; **𑖀 𑖀 𑖀** *go lók bām*, I am injuring ; **𑖀 𑖀 𑖀** *go lók bá*, I was injuring, or was injured ; **𑖀 𑖀 𑖀** *go lók sho*, I shall injure, or shall be injured ; **𑖀 𑖀 𑖀** *go lók gum*, I am injured ; **𑖀 𑖀 𑖀** *go lók n̄yi*, I am, was, or, have been injured ; **𑖀 𑖀 𑖀 𑖀** *go lók n̄yi bá*, I have been, or, had been injured, &c.

PART IV.

PARTS OF SPEECH.

Derivative, and Primitive.—Etymology.

Of Adverbs.

Adverbs may be formed, from verbs, by affixing to the root the Particle **la**, thus,

ryú *ryú*, to be good.**jan** *jan*, to be bad.**gyum** *gyum*, to be cautious.**tóm** *tóm*, to be strong, to be firm.**zak** *zak*, to be right.**ryám** *ryám*, to be handsome.**són** *són*, to be dry.**shel** *shel*, to be wet.**chóng** *chóng*, to be swift.**jel** *jel*, to have correct pronunciation.**ryú la** *ryú la*, goodly, well.**jan la** *jan la*, badly.**gyum la** *gyum la*, cautiously.**tóm la** *tóm la*, strongly, firmly.**zak la** *zak la*, rightly, correctly.**ryám la** *ryám la*, handsomely.**són la** *són la*, dryly.**shel la** *shel la*, wetly.**chóng la** *chóng la*, swiftly.**jel la** *jel la*, pronouncing correctly.

Some Adverbs thus formed, may take a prefixed Particle or Syllable, thus—

ba *ba*, to be full.**gal** *gal*, to disappear.

ba la	} full, brimful.
pa-ba la	

gal la	} disappearingly.
sa-gal la	

ḡḡ ḡḡ, to separate, to be separate.

ḡḡ ḡḡ, to be distinct.

ḡḡ ḡḡ, to be black.

ḡḡ ḡḡ, to be straight.

ḡḡ ḡḡ ḡḡ la, } separately.

ḡḡ ḡḡ ḡḡ la, } distinctly, clearly.

ḡḡ ḡḡ ḡḡ la, } blackly.

ḡḡ ḡḡ ḡḡ la, } straightly.

The last two are examples of words that may be adverbially expressed by means of the Substantive or Adjective prefixed particle ḡḡ; thus, ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ, or, ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ, to make black, to blacken; ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ, or, ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ, to place straight.

But many Adverbs, though thus formed, possess no verbal root, the following are examples:—

ḡḡ ḡḡ ḡḡ ḡḡ la, untidy, slovenly.

ḡḡ ḡḡ ḡḡ la, } unpolished, roughly.

ḡḡ ḡḡ ḡḡ la, curved outwards.

ḡḡ ḡḡ ḡḡ la, slightly apart.

ḡḡ ḡḡ ḡḡ la, convulsively, spasmodically.

ḡḡ ḡḡ ḡḡ la, bulging out in centre, ventricose.

ḡḡ ḡḡ ḡḡ la, worn by friction.

ḡḡ ḡḡ ḡḡ la, standing on end, bristling up (as hair), &c.

ḡḡ ḡḡ ḡḡ la, slowly.

ḡḡ ḡḡ ḡḡ la, swollen out.

Adverbs may also be formed by reduplication, or, by the addition of a chime word, with or without an epenthesis, thus,

ᄒᄒᄒ song nga song nga, reverberating, resonantly.

ᄒᄒᄒ thár ra thór ra, scattered about, here and there.

ᄒᄒ kár kár,

ᄒᄒᄒ kár ra kár ra, } curling, twistingly.

ᄒᄒᄒ hyák ka hyák ka, pointed, tapering to a point.

ᄒᄒᄒ kryóm kryóm, unitedly, concordantly.

ᄒᄒᄒ hyám ma hyám, quietly, smoothly, gently and noiselessly.

ᄒᄒᄒ shíl la shól la, confusedly, higgledy-piggledy, hurley-burley.

Adverbs may likewise be sometimes expressed by the reduplication of a substantive, thus, ᄒᄒ sa-ayák, a day, ᄒᄒᄒ sa-ayák sa-ayák, daily; ᄒᄒ nám, a year, ᄒᄒᄒ nám nám, yearly; ᄒᄒ tók, a drop, ᄒᄒᄒ tók tók, drop by drop, guttatim.

Sometimes verbs in the Participle form may be made to qualify other verbs; hence performing the duty of Adverbs, thus—

ᄒᄒ ngák, to look, to observe, ᄒᄒᄒ ngák lung lom, to walk circumspectly;

ᄒᄒ kryóm, to agree, to accord with, ᄒᄒᄒ kryóm lung zúk, to act in concert, unanimously;

ᄒᄒ ching, to think, to consider, ᄒᄒᄒ ching lung lí, to speak with reflection;

ᄒᄒ gó, to rejoice, to be glad, ᄒᄒᄒ gó lung mát, to do joyfully, gladly;

ᄒᄒ ngón, to grudge, ᄒᄒᄒ ngón lung býi, to give begrudgingly;

ᄒᄒ ro, to fear, ᄒᄒᄒ ro lung nóng, to go in fear, tremblingly.

A Substantive with a postposition, may also qualify the verb, thus—

ᄒᄒᄒ á-yút ká bám, to live in sloth, sluggishly.

ᄒᄒᄒ khor-de nun zúk, to act with prudence, prudently.

ᄒᄒᄒ sák-ryút nun tyuk, to jump through joy, joyously.

ᄃ(ᄃᄃ) ᄃᄃ ᄃ-thāng nun tī, to speak with truth, truly, truthfully.

ᄃᄃ(ᄃᄃ) ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ, to bear with patience, patiently.

ᄃ(ᄃᄃ ᄃᄃ) ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ, to inform with gentleness, gently.

The particle ᄃ la, affixed to an adverb, gives intensity, thus—

ᄃᄃ ᄃ(ᄃ ᄃᄃ) sa-thá, when, ᄃᄃ ᄃ(ᄃ ᄃᄃ) sa-thá la, always, ever.

ᄃᄃ ᄃ(ᄃ ᄃᄃ) sa-bá, where, ᄃᄃ ᄃ(ᄃ ᄃᄃ) sa-bá la, everywhere.

ᄃ(ᄃᄃ) chá, ᄃ(ᄃᄃ) á-nye, ᄃ(ᄃᄃ) á-lang, &c., are examples of Primitive Adverbs, having no verbal root, and no adverbial particle affixed. The following is a list of Adverbs, Primitive and Formative.

Adverbs of Time.

ᄃᄃ ᄃ(ᄃ ᄃᄃ) sa-thá, when. ᄃᄃ ᄃ(ᄃ ᄃᄃ) sa-thá go-rung, whenever, whensoever.

ᄃᄃ ᄃ(ᄃ ᄃᄃ) sa-thá la, always, ever.

ᄃ(ᄃᄃ) chá, just, just past. ᄃ(ᄃᄃ) ᄃ(ᄃᄃ) chá á-lang, just now (past).

ᄃ(ᄃᄃ) á-lang, now. ᄃ(ᄃᄃ) ᄃ(ᄃᄃ) á-lang do, even now, this moment.

ᄃ(ᄃᄃ) á-nye, presently. ᄃ(ᄃᄃ) ᄃ(ᄃᄃ) ták la, immediately.

ᄃ(ᄃᄃ) fú la, shortly, in a few days. ᄃ(ᄃᄃ) ren, since.

ᄃ(ᄃᄃ) hán, before, first. ᄃ(ᄃᄃ) na-hán, before, previously.

ᄃ(ᄃᄃ) ayo, before, some time ago. ᄃ(ᄃᄃ) ayá, before, formerly, a long time ago.

ᄃ(ᄃᄃ) ᄃ(ᄃᄃ) ayan-na ayan-na, long long ago, in former times, anciently.

ᄃ(ᄃᄃ) á-lon, after, afterwards. ᄃ(ᄃᄃ) ᄃ(ᄃᄃ) á-sa ká, in future.

ᄃ(ᄃᄃ) ᄃ(ᄃᄃ) á-lo bá, these times, now a days.

ᄃ(ᄃᄃ) ᄃ(ᄃᄃ) á-r nun pyil la, henceforth, henceforward.

ᄃᄃ ᄃ(ᄃᄃ) sa-tshóng, when.

ᄃᄃ ᄃ(ᄃᄃ) phýá,

ᄃᄃ ᄃ(ᄃᄃ) phýá la,

} in a short time, ere long, presently.

ႤႬ ႤႬ á-tām á-tām, occasionally. (Ⴌ (Ⴌ go-go, } sometimes.
 ႤႬ ႬႬ á-tang, often. (Ⴌ Ⴌ go-bá, }

Ⴌ Ⴌ bál bál, }
 Ⴌ Ⴌ Ⴌ Ⴌ bál la bál la, } by turns, over and over again, repeatedly.

Ⴌ Ⴌ na la, }
 Ⴌ Ⴌ shúk-na, } always, ever. • Ⴌ Ⴌ Ⴌ Ⴌ sa-thá la
 Ⴌ Ⴌ shúk-na la, } ma nyin na, never.
 Ⴌ tet, till, until. Ⴌ ngól, early, betimes.

Ⴌ Ⴌ blin la, late, behind hand, too late. Ⴌ Ⴌ phi la, late, too late.

The following may be considered more as nouns expressed, adverbially by reduplication, or, by the addition, of another adverb, or, of an adjective or post-position.

Ⴌ Ⴌ Ⴌ Ⴌ á-thyin á-thyin, at times, time by time.

Ⴌ Ⴌ kát-thyin, once, once on a time, some time.

Ⴌ Ⴌ Ⴌ Ⴌ kát-thyin kát-thyin, sometimes.

Ⴌ Ⴌ kám-thyin, seldom. (Ⴌ Ⴌ gróp-thyin, frequently.

Ⴌ Ⴌ gyáp-thyin, many times, oft times.

Ⴌ Ⴌ Ⴌ kám-pát ká, in a short time, shortly, for a short time.

Ⴌ Ⴌ Ⴌ kám-pát ren, a short time since, lately.

Ⴌ Ⴌ Ⴌ Ⴌ á-pho á-pho, }
 Ⴌ Ⴌ pho pho, } at times, sometimes.

Ⴌ Ⴌ Ⴌ pho rel la, each time.

Ⴌ Ⴌ Ⴌ Ⴌ á-pho sa á-pho, time by time.

Ⴌ Ⴌ yut tet, for a moment, momentarily.

Ⴌ Ⴌ Ⴌ Ⴌ chhú-tshat chhú-tshat, hourly, hourly.

ᄒᄒ ᄒᄒ ᄒᄒ *sa-ayák sa-ayák*, daily, diurnally.

*ᄒ) (ᄒ) *ᄒ) (ᄒ) *dun-hrók dun-hrók*, weekly, hebdomadally.

ᄒ(ᄒ ᄒ(ᄒ *la-vo la-vo*, monthly.

ᄒᄒ ᄒᄒ *nám nám*, yearly. ᄒᄒ (ᄒ ᄒᄒ *nám kor ká*, by cycles of years.

ᄒᄒ ᄒᄒ ᄒᄒ *nám gyó ká*, by centuries.

ᄒᄒ *ta-ayan*, last year. ᄒᄒ) ᄒᄒ *sum-byat*, next year.

ᄒᄒ ᄒᄒ ᄒᄒ *sa-nyi ká*,
 ᄒᄒ ᄒᄒ ᄒᄒ *sa-nyum ká*, } by day. ᄒᄒ ᄒᄒ ᄒᄒ *so-náp ká*, by night.

ᄒᄒ ᄒᄒ ᄒᄒ *so-náp so-náp*, nightly.

*ᄒᄒ(ᄒ ᄒᄒ *nap-mo ká*, in the evening. ᄒᄒ ᄒᄒ ᄒᄒ *so-sóng ká*, at dawn.

ᄒᄒ ᄒᄒ *sa-róng*, to day. ᄒᄒ ᄒᄒ (ᄒ *sa-róng thok*, now-a-days.

ᄒᄒ *lúk*,
 ᄒᄒ ᄒᄒ *lúk-kal*, } to-morrow. ᄒᄒ ᄒᄒ *lúk ká*, on the morrow.

ᄒᄒ ᄒᄒ ᄒᄒ *kát-tshóng ká*, the day after to-morrow.

ᄒᄒ ᄒᄒ *kát-chhám*, three days hence. ᄒᄒ (ᄒᄒ *kát-chhót*, four days hence.

ᄒᄒ ᄒᄒ *ta-só*, yesterday. ᄒᄒ ᄒᄒ *ayo-tshóng*, the day before yesterday.

ᄒᄒ ᄒᄒ *ayo-chhám*, three days ago. ᄒᄒ (ᄒᄒ *ayo-chhót*, four days ago.

Adverbs of Place.

ᄒᄒ ᄒᄒ *sa-bá*, where.

ᄒᄒ ᄒᄒ *sa-bi*, where, (nearer and more definite than, ᄒᄒ ᄒᄒ *sa-bá*).

ᄒᄒ ᄒᄒ (ᄒ ᄒᄒ) *sa-bá go-rúng*, wherever, wheresoever.

ᄒᄒ ᄒᄒ ᄒᄒ *sa-bá la*, everywhere. ᄒᄒ ᄒᄒ (ᄒᄒ) *sa-bá nun*, whence.

ᄒᄒ ᄒᄒ ᄒᄒ *á-bá*, here. ᄒᄒ ᄒᄒ ᄒᄒ *á-bi*, here, just here.

ᄒᄒ ᄒᄒ ᄒᄒ *o-bá*, there. ᄒᄒ ᄒᄒ ᄒᄒ *o-bi*, there, just there.

ᄒᄒ ᄒᄒ (ᄒᄒ) *á-bá nun*, hence. ᄒᄒ ᄒᄒ ᄒᄒ *á-bá ká*, hither.

(ᐃ ᐱ ᐃ) o-bá nun, thence. (ᐃ ᐱ ᐃ) o-bá ká, thither.

$\mathfrak{R}(\mathfrak{S} \text{ á } \mathfrak{f})$, here, (near) in this direction. $(\mathfrak{R} \mathfrak{S} \text{ o } \mathfrak{f})$, there (near), in that direction. $\mathfrak{E}(\mathfrak{S} \text{ kát } \mathfrak{f})$, somewhere, in some direction.

Co **Q** sa-lem, whether, in what way, in what direction.

ᐱᐱ ᐱᐱ ᐱᐱ *a-lem*, hither, in this way. **(ᐱ ᐱ ᐱᐱ** *o-lem*, thither, in that way.

Co (O) *sa-bón*, on what side. **R** (O) *á-bón*, on this side. **R** (O) *o-bón*, on that side.

ᄃᆞᆫ ᄇᆡᆯᆫ ᄂᆡᆺᆫ, on the other side, beyond.

ᐃᐱᐱ ᐱᐱᐱᐱ, above, up, here. (ᐃᐱᐱ ᐱᐱᐱᐱ, above, up there.

&(ʔ) á-thú, above, up above here. **(&ʔ) ó-thú**, above, up above there.

ᄃ(ᄃ) *o-chhū*, below, down here. **(ᄃᄃ)** *o-chhū*, below, down there.

Co (N) N sa-lo la, whither, which way.

ꠘꠞꠞ ꠘ-lo la, hither, this way. ꠘꠞꠞ o-lo la, thither, that way.

ॐ *pe*, ॐ *pe-a*, ॐ *pe-e*, ॐ *pe-bá*, ॐ *pe-fi*, ॐ (ॐ) *pe-lo la*, ॐ (ॐ)
 ॐ *pe-lol la*, ॐ (ॐ) *pe-lól la*, ॐ (ॐ) *pe-lon*, ॐ (ॐ) *pe-lon kón*, ॐ *pe-*
pe, there, thither, that way, there in that direction, &c.

Ṣ pi, Ṣ α pi-bá, there, thither. Ṣ pyar, there, just there.

སྒྲུབ་པའི།
 སྒྲུབ་པའི་ལ།

} there, thither, yonder.

𑂣𑂗𑂢𑂰 *pyil-vān*, there, yonder, in that direction.

पाँच pyáp-pa, there, away yonder.

མ me, མཐ me-a, མཐའ me-ba, མཐོ me-bi, མཐོལ me-lo la, མཐོལ་ལ me-lolla,
 མཐོལ་ལ me-lon, down there, below yonder, there below (distant).

བྱོལ་མཁོ། བྱོལ་ལ། བྱོལ་ལ། བྱོལ་ལ། } below, down, under. བྱོལ་ལྟོ། བྱོལ་ལྟོ། བྱོལ་ལྟོ། བྱོལ་ལྟོ། } downwards.

𐄢𐄣𐄤𐄥 *sa-lo go-rung*,
 𐄢𐄣𐄤𐄦 *sa-lo gang la*, } any way whatsoever.

𐄢𐄣𐄤𐄧 *náng la*, evenly, straightly. 2 uprightly, straightforwardly, fairly,

𐄢𐄣𐄤𐄨 *gi la*, divergingly, obliquely. 2 dishonestly, basely. [honestly.

𐄢𐄣𐄤𐄩 *ling la*, slopingly, inclinedly. 2 favouringly, partially, unfairly.

𐄢𐄣𐄤𐄪 *bát la*, across, athwart. 𐄢𐄣𐄤𐄫 *fyók la*, transversely, intersectingly.

𐄢𐄣𐄤𐄬 *dyar-ra*, parallel with, along side of. 𐄢𐄣𐄤𐄭 *pra la*, abreast.

𐄢𐄣𐄤𐄮 *dóp la*, } opposite, vis-a-vis. 𐄢𐄣𐄤𐄯 *tuk-fyón la*, horizontally.

𐄢𐄣𐄤𐄰 *tyar la*, } 𐄢𐄣𐄤𐄱 *dyung la*, vertically.

𐄢𐄣𐄤𐄲 *sa-bru la*, obliquely, sideways. 𐄢𐄣𐄤𐄳 *klá la*, straightway, directly.

𐄢𐄣𐄤𐄴 *thung-kón*, length-wise. 𐄢𐄣𐄤𐄵 *pyóng-kón*, breadth-wise.

𐄢𐄣𐄤𐄶 *ka-kyok la*, crookedly, winding. 𐄢𐄣𐄤𐄷 *suk-jak la*, taperingly.

𐄢𐄣𐄤𐄸 *thán-na thyan-na*, unevenly, irregularly. 𐄢𐄣𐄤𐄹 *plóng la*, evenly.

𐄢𐄣𐄤𐄺 *tóm la*, strongly, stoutly. 𐄢𐄣𐄤𐄻 *hlu la*, weakly, feebly.

𐄢𐄣𐄤𐄼 *shik la*, tightly. 𐄢𐄣𐄤𐄽 *hrung-hryòng la*, loosely.

𐄢𐄣𐄤𐄾 *nur-ra nur-ra*, gently, mildly, calmly.

𐄢𐄣𐄤𐄿 *nyen la*, gently, meekly, good-naturedly. 𐄢𐄣𐄤𐅀 *sa-gang la*, gently,

smoothly, softly, slowly. 𐄢𐄣𐄤𐅁 *num-ma num-ma*, softly, velvety.

𐄢𐄣𐄤𐅂 *yel la yel la*, soft, sleeky, silky. 𐄢𐄣𐄤𐅃 *pur-nát la*, knotty, rugged.

𐄢𐄣𐄤𐅄 *yeng-nga yeng-nga*, leisurely. 𐄢𐄣𐄤𐅅 *hlat la*, deliberately.

𐄢𐄣𐄤𐅆 *nyól nyól*, slowly, lazily, sluggishly. 𐄢𐄣𐄤𐅇 *sa-du la*, slowly, gently.

𐄢𐄣𐄤𐅈 *sa-kyám la*, gently, quietly, silently, tacitly.

𐄢𐄣𐄤𐅉 *grám*,
 𐄢𐄣𐄤𐅊 *grám grám*, } quickly, 𐄢𐄣𐄤𐅋 *hát-ta hát-ta*,
 } speedily. 𐄢𐄣𐄤𐅌 *pa-kret la*, } hastily, passionately.

ㄷ(ㄴ *kán la*, excitedly, nervously. ㄸ(ㄴ *fram la*, anxiously, apprehensively.

ㄹ(ㄴ *pa-brút la*, roughly, ruggedly. ㄺ(ㄴ *gryón-na*, harshly, gratingly.

ㄻ(ㄴ *sán-na*, harshly, oppressively. ㄼ(ㄴ *chom la*, oppressively, tyrannically.

ㄽ(ㄴ *dok la*, conformably. ㄾ(ㄴ *lyak la*, contrary to, reversely.

ㄿ(ㄴ *sa-kár la*, suddenly, abruptly. ㅀ(ㄴ *pó la*, becomingly, befittingly.

ㅁ(ㄴ *sa-lyon la*, suddenly, unexpectedly, startlingly.

ㅂ(ㄴ *sák-ta-lo la*, unconsciously, absently. ㅃ(ㄴ *by chance, accidentally.*

ㅄ(ㄴ *jóm la*, easily, with facility. ㅅ(ㄴ *jo-ái la*, conveniently, opportunely.

ㅆ(ㄴ *duk nun*, ㅈ(ㄴ *ka-tuk nun*, with difficulty, laboriously, troublesomely. ㅊ(ㄴ *tyap la*, with difficulty, embarrassingly. [dubiously.

ㅋ(ㄴ *gyók la*, bewilderingly, perplexingly. ㆁ(ㄴ *go-thom la*, doubtfully,

ㆁ(ㄴ *sól la mól la*, fickle, changeably, shilly-shally.

ㆁ(ㄴ *jem la*, neatly, tidily. ㆁ(ㄴ *mun-jú sa*, awkwardly, clumsily.

ㆁ(ㄴ *myong la*, skilfully, masterly. ㆁ(ㄴ *myá la*, diligently, devotedly.

ㆁ(ㄴ *jóng la*, by practice, through experience. ㆁ(ㄴ *fyóng-nga*, superficially.

ㆁ(ㄴ *kher la*, skilfully, dextrously, adroitly, expertly, aptly.

ㆁ(ㄴ *sa-chen la*, spontaneously. ㆁ(ㄴ *prang la*, simultaneously.

ㆁ(ㄴ *dom la*, concordantly, unanimously. ㆁ(ㄴ *kóp la*, unitedly.

ㆁ(ㄴ *ma-ró do*, naturally, of one's self.

ㆁ(ㄴ *ta-do bót tun*, of one's own will, through one's own accord.

ㆁ(ㄴ *ti*, } only, simply, merely, ㆁ(ㄴ *pá-ta*, vainly, fruitlessly,
ㆁ(ㄴ *la*, } gratuitously. uselessly, profitlessly.

ㆁ(ㄴ *ting-jók*, at length, at last. ㆁ(ㄴ *á-tyók ká*, in conclusion, finally.

Adverbs of Degree.

- ㄟ́ kám, a little. ㄟ́(ㄟ́ kám sán, only a little. ㄟ́(ㄟ́ shup kám sán, only
 a very little. ㄟ́ it, more, yet. ㄟ́ ㄟ́(it dá, more again, yet more.
 ㄟ́ ㄟ́(ㄟ́ it dá it, more and more, again and again.
 ㄟ́ ㄟ́ pur-tset. ㄟ́ ㄟ́ pur-tset, partially, moderately.
 ㄟ́ ㄟ́ rón la, middling, moderately. ㄟ́ ㄟ́ dyóm la, comparatively.
 ㄟ́ ㄟ́ tí la, greatly, largely. ㄟ́ ㄟ́ chū la, smally, minutely.
 ㄟ́ chá, ㄟ́ ㄟ́ chá chá, ㄟ́ ㄟ́ wong, ㄟ́ ㄟ́ ㄟ́ wong wong, enough, sufficient,
 plenty, stop, that will do, hold hand. ㄟ́(ㄟ́ á-hlók, more, over, above.
 ㄟ́(ㄟ́ thák la, ㄟ́ ㄟ́ khyép la, ㄟ́ ㄟ́ jót la, sufficiently, satisfyingly, amply,
 adequately, plentifully. ㄟ́ ㄟ́ kám la, additively, supplementarily.
 ㄟ́ ㄟ́ pa-pó la, proportionately. ㄟ́ ㄟ́ pum-bróm la, disproportionately.
 ㄟ́ ㄟ́ thyil la, ㄟ́ ㄟ́ ㄟ́ á-thyil á-thyil, successively, consecutively.
 ㄟ́ ㄟ́ re re, ㄟ́ ㄟ́ rel la, each, respectively, specifically.
 ㄟ́ ㄟ́ shat-ta shat-ta, one by one, drop by drop.
 ㄟ́ ㄟ́ mán la, ㄟ́ ㄟ́ báng la, less, decreasingly, abatingly, attenuatingly.
 ㄟ́ ㄟ́ pyón la, decreasingly, collapsingly, defectively.
 ㄟ́ ㄟ́ bat la, increasingly, augmentingly, developingly. ㄟ́ ㄟ́ chóp la, in ad-
 dition, over, above, in excess. ㄟ́ ㄟ́ wóng la, abundantly, plentifully, profusely.
 ㄟ́ ㄟ́ hlók la hlók la, ㄟ́ ㄟ́ líng la, superabundantly, redundantly.
 ㄟ́ nám, ㄟ́ ㄟ́ nám-má, ㄟ́ ㄟ́ nám nám, ㄟ́ ㄟ́ nyák-ka, much, very, very
 much, exceedingly, excessively, extremely. ㄟ́ ㄟ́ ná-mot, too much.
 ㄟ́ ㄟ́ pa-chák, almost, nearly. ㄟ́ ㄟ́ kryól la, almost, nearly all, about.

ᄀ(ᄃ) á-lám, more, mostly, chiefly, principally, especially.

ᄃᄃ ᄃᄃ thyep-pa thyep-pa, perfectly, effectually, consummately, thoroughly.

ᄃᄃ phak-ka, ᄃᄃ ᄃᄃ phin-dák-ka, ᄃᄃ ᄃᄃ pyal la, altogether, completely, entirely, absolutely, utterly, downright, outright.

ᄃᄃ om-ma, wholly, entirely, completely, integrally, bodily, en masse.

ᄃᄃ ᄃᄃ gun-na, all, every, whole, entirely. ᄃᄃ ᄃᄃ ᄃᄃ gun-jám la, ᄃᄃ ᄃᄃ ᄃᄃ sum-jám la, all, wholly, totally. ᄃᄃ ᄃᄃ tyāng-nga, altogether, entirely, completely.

ᄃᄃ ᄃᄃ thók la, perfectly, the utmost, culminatingly, to an acme, to a climax.

ᄃᄃ ᄃᄃ pál la, completely, perfectly, completely, finally.

Adverbs of Interrogation,

as, has already been shown, are expressed by ᄃᄃ shú, what? ᄃᄃ ᄃᄃ sa-lom, how? ᄃᄃ ᄃᄃ sa-bá, where? ᄃᄃ ᄃᄃ sa-lem, ᄃᄃ ᄃᄃ sa-lon, whither? ᄃᄃ ᄃᄃ sa-thá, when?

And compound, by, ᄃᄃ ᄃᄃ shú-mát, why, wherefore? ᄃᄃ ᄃᄃ ᄃᄃ sa-logó, how is it? ᄃᄃ ᄃᄃ ᄃᄃ sa-re zung gó, in what way? ᄃᄃ ᄃᄃ ᄃᄃ shú tun-dók nun, ᄃᄃ ᄃᄃ shú kón nun, for what reason, for what purpose, for what cause? &c.

Adverbs of Affirmation and Allegation

are chiefly formative, thus, ᄃᄃ āk, yes, ay, yea. ᄃᄃ ᄃᄃ āk ma, ᄃᄃ ᄃᄃ ᄃᄃ āk ka che na, yes, it is so, it certainly is so, &c.

ᄃᄃ ᄃᄃ á-lo go, ᄃᄃ ᄃᄃ lo go, ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ nyi ma-o, it is so, be it so, so be it, &c. ᄃᄃ ᄃᄃ go pá, (or ᄃᄃ ᄃᄃ go pó), ᄃᄃ ᄃᄃ ayem bá, (or ᄃᄃ ᄃᄃ ayum bá), certainly, truly, it is so, it is certainly, &c. ᄃᄃ lo, certainly, surely, undoubtedly.

ᄃᄃ ᄃᄃ thók chhāt la, ᄃᄃ ᄃᄃ tso chhāt la, certainly, surely, assuredly, positively, indubitably. ᄃᄃ un, exactly, precisely, what else.

ᳵ᳚ ᳵ᳚ á-thāng, ᳵ᳚ ᳵ᳚ thāng-nga, ᳵ᳚ ᳵ᳚ ᳵ᳚ á-thāng á-yáng, ᳵ᳚ ᳵ᳚ ngá la, truly, verily, really, indeed, actually, in fact, in good truth.

The Negative Adverb

No, is expressed by ᳵ᳚ ᳵ᳚ má-ne, ᳵ᳚ ᳵ᳚ mán, or ᳵ᳚ ᳵ᳚ mán-ne. Other forms of negation will be hereafter given.

The qualifying term may be often expressed in the verb, thus—

ᳵ᳚ ᳵ᳚ phyá, to break asunder, to tear apart. ᳵ᳚ ᳵ᳚ dyór, to lean against.
 ᳵ᳚ ᳵ᳚ dyón, to swell out. ᳵ᳚ ᳵ᳚ vát, to meet round, to circumvent. ᳵ᳚ ᳵ᳚ ngól, to put aside, to put out of the way. ᳵ᳚ ᳵ᳚ tór, to ward off, to guard against. ᳵ᳚ ᳵ᳚ tek, to knock against, to stumble against. ᳵ᳚ ᳵ᳚ tshó, to take correct aim, to shoot well.
 ᳵ᳚ ᳵ᳚ phót, to burst out. ᳵ᳚ ᳵ᳚ pla, to issue forth.
 ᳵ᳚ ᳵ᳚ chen, to cut open, to dissect. ᳵ᳚ ᳵ᳚ thót, to separate from, to detach.
 ᳵ᳚ ᳵ᳚ chom, to be drawn together, to be compressed. ᳵ᳚ ᳵ᳚ tsu, to meet together, to conjoin.
 ᳵ᳚ ᳵ᳚ klá, to cut through with one stroke. ᳵ᳚ ᳵ᳚ teng, to cut smoothly, evenly.
 ᳵ᳚ ᳵ᳚ thyak, to spring upwards. ᳵ᳚ ᳵ᳚ klyót, to leap over. ᳵ᳚ ᳵ᳚ thet, to jump down, &c., &c.

2.—Of Postpositions.

The Part of Speech, which in European languages is generally represented by Prepositions, is in Lepcha chiefly expressed by Postpositive particles or words. These may be simple or compound, may be formed by the aid of adverbs, substantives, or verbs, or may be unexpressed, the tense being inherent in the verb.

Under the head of the Declension of nouns, some of the simple Postpositions have already been shown. But ᳵ᳚ ᳵ᳚ sa, ᳵ᳚ ᳵ᳚ ká, ᳵ᳚ ᳵ᳚ nun, besides bearing various appli-

cations, possess in their quality of Postpositions, other significations than merely those indicating the cases of nouns, for instance—

Con sa, of, implies also—for, with, along with, in, belonging to, regarding, concerning, with respect to, &c, thus,—

ᠠᠨᠠ ᠰᠠ ᠫᠤᠷᠣᠩ *pa-no sa pho-róng*, the palace of the king.

𐌲𐌹𐌸𐌰 𐌲𐌺𐌰 𐌸𐌰 𐌸𐌰 *thang shang sa sher*, a glass for drinking out of.

(H H Cu 3 J² Q zo zo sa ma nyin ne, there is no food for eating.

Ổi 𑂔𑂗𑂢 bán sa ngọt, to cut *with* a knife.

ㄟ ㄜ ㄣ (ㄟ *shú sa pár sho*, with what shall I buy it?

f) ㄅㄛ ㄟ ㄌㄨ sa nong sho, I shall go *with* (*along with*) him.

(၁) နှစ် မကုန်မှီပင် အသက်သာလွန်းစွာ ကျဆုံးပါသည်။

ဝေဖ်မ္ဗဲဒို(ဂါး go hó sa ma báin na sho, I shall not live *with you.*

†) *cu ʔ(ʔ)ʃʔ* *hu sa á-gyáp nyi*, he has much belonging (appertaining) to him.

ㄋ (ㄝ ㄘ ㄜ ㄛ̈ ㄜ̈) *la-yo sa ma bām mun*, live not in (in connection with, or, in performance of) sin.

0) 𐎠𐎢𐎽𐎢𐎠 *bu sa á-gyit*, a generation of (related to) vipers.

ᄃ(ᄂ) ᄆᄇᄀ ᄆᄀ ᄃ ᄃᄀ ᄆ ᄃ-yü khòk sa hu gun-na thyo sho, he will listen
to all respecting (or concerning) your affairs.

(ᑭ ᓂ ᓂ ᓂ ᐃ ᑲ) (* ᕿ) ᓂ o-re sa sa-re go á-dom̄ li re, with reference
to (with regard to) that which I spoke to you of.

𑂔𑂗𑂢𑂰𑂶𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂹𑂀 *kôm gyô fa-ngo sa on*, a horse worth (*worthy of*) five hundred rupees.

❧ *ká*, to, also,—on, upon, over, in, at, for, for the purpose of, in case of, in the event of, in order that, &c., thus,—

ㄅㄛ ㄏㄩ ㄊㄩㄥ ㄎㄚ ㄋㄨㄣˊ *hu ting ká nón*, he has gone to the plains.

Shing-te ká tho, place it upon the table.

(2) (ㄊㄨㄥ ㄎㄨㄛㄣ ㄎㄚˊ ㄉㄧㄚˊ) *tung-k'róm ká dyá*, lay it on the floor.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ-kup ká dum ráng tho, spread the cloth *over* the child.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) rom ká tháp, put it *in* (or, *into*) the box.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) hu á-sóm á-than á-gyáp ká bám, he lives *in* (or, *in the midst of*) plenty.

ᄃ(ᄃ) ᄃ(ᄃ) shú ká, for what? for what purpose?

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) so páp ká nún, gone to buy (for the purpose of buying) rice.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) mak ká pók lung óp, take aim and fire *at* the target.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) o-re to-tshat ká, at that time.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) á-re sa-ayák ká, on this day.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) hu ma ãi nung ká hó núng khu, in case of (or, in the event of) his not coming you can go.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) zú ká zóm gát, to (in order to) live, you must eat.

ᄃ(ᄃ) nun, from, by, also,—with, out, out of, and sometimes, through, on account of.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) pút nun gyá-nók ká, from Tibet to China.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) lyáng nun po, to depart from the place.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) thám-bu nun á-re thá, this is eaten by insects.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) hó ka-su nun thop, you obtained it from me.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) mi nun ák, pluck it out of the fire.

ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) ᄃ(ᄃ) go á-re nun dak bám, through (on account of, owing to) this, I am sick.

These Particles, though capable of giving expression to the above extended significations, are by no means the sole mode whereby such terms may be expressed. As Particles of Declension, however, they necessarily form an important part of speech, and are generally brought into conjunction with other words forming compound Postpositions.

𐄎 *mán*, 𐄎 (𐄎 *mán-pó*, 𐄎 *mát*, except, besides, save. 𐄎 𐄎 (𐄎 𐄎) 𐄎

(𐄎 (𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 *rum mán-pó á-ryúm súk ba to la ma nyin ne*, except God, there is no one that doeth good. [I have nothing.

(𐄎 𐄎) (𐄎 𐄎) 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 *go dum-klok mát shú la ma nyin ne*, except a rag

𐄎 (𐄎 *á-bón*, on this side, cis. 𐄎) 𐄎 𐄎 𐄎 (𐄎 *úng-kyong á-bón*, on this side of the river.

𐄎 (𐄎 *á-pyín*, on the other side, beyond, trans. 𐄎 (𐄎 𐄎 𐄎 *gyám-tsho á-pyín*, beyond the ocean.

𐄎 𐄎 *pa-hlyók*, astride. 𐄎 𐄎 𐄎 *on pa-hlyók*, astride the horse.

𐄎 (𐄎 *prát la*, across. 𐄎) 𐄎 𐄎 𐄎 (𐄎 𐄎 𐄎 *kúng lóm prák la dá*, the tree lay across the road. 𐄎 𐄎 (𐄎 *vyeng prák la bról*, bar it across the door.

𐄎 𐄎 *sa-gang*, within, inside, amongst, amidst. 𐄎 (𐄎 𐄎 𐄎 𐄎) *á-fók sa-gang nun*, from amidst the debris. 𐄎 𐄎 𐄎 *lí sa-gang*, inside the house.

𐄎 (𐄎 *lyáng*, out, outside. 𐄎) 𐄎 𐄎 𐄎 *tuk-pól lyáng tsak*, erect it outside the fence.

𐄎 (𐄎 *á-byek*, between, betwixt. 𐄎) 𐄎 𐄎 𐄎 *phu-bo á-byek*, between the rails.

𐄎 𐄎 *fi*, towards, in the direction of. 𐄎 𐄎 𐄎 *nyót fi ká*, in the direction of the (cultivated) fields. 𐄎 𐄎 𐄎 *pa-lík fi*, towards the open grounds.

𐄎 *kón*, towards, in the direction of, for, on account of, regarding, respecting, with reference to, &c. 𐄎 (𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 *ná yá hrom kón lóm ái le*, come

let us walk towards the market. 𐄎 (𐄎) 𐄎 𐄎 𐄎 𐄎 𐄎 *á-yú kón go á-re mát bām*, for you I am doing this. (𐄎 𐄎) 𐄎 (𐄎) 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎

(𐄎 𐄎) 𐄎 𐄎 𐄎 𐄎 𐄎 *go nun á-yúm, hu mik-kráp bām yang lí bá go hu sa mák kón á*, when I said to you that he sleepeth, I spoke with regard to his death.

𐄎 (𐄎 𐄎) 𐄎 (𐄎) 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 𐄎 *la-yo*

kón shú gom-thom la ma nyin ne sa-re gyú ká sa-thá la ma má-t tun, with reference to sin there can be no doubt *under* (ㄟ(ká,) any circumstances never commit it.

The above examples are likewise adverbs, and may be directly conjoined, or—with the exception of such as have the adverbial Particles affixed, (as, ㄟ(fak la), or are affixes in themselves, (as, ㄟ(ㄟ)—may be connected to the noun by a relative Particle, thus, ㄟ(ㄟ(ㄟ(*pun-hróp á-plang tho*, or, ㄟ(ㄟ(ㄟ(*sa á-plang tho*, place it on the mantel-piece. ㄟ(ㄟ(ㄟ(or, ㄟ(ㄟ(ㄟ(*li tuk-dám*, or. *sa tuk-dám*, over against the house, &c.

ㄟ(ㄟ(*á-zut*, is an adverb, adjective, or postposition, and literally means, close, near to, so, ㄟ(ㄟ(ㄟ(*mi á-zut*, ㄟ(ㄟ(ㄟ(*mi sa á-zut*, ㄟ(ㄟ(ㄟ(*mi zut ká*,—all imply—beside, close to, nigh to the fire.

The following are examples of Postpositions formed from nouns:—

ㄟ(ㄟ(*lám ká*, (from ㄟ(ㄟ(*á-lám*, a substitute) in room of, in place of, instead of.

ㄟ(ㄟ(ㄟ(ㄟ(*á-re lám ká o-re bo*, instead of this, give me that.

ㄟ(ㄟ(ㄟ(*kur-vóng ká*, (ㄟ(ㄟ(*kur-vóng*, front, presence), before, in front of.

ㄟ(ㄟ(ㄟ(*hlá-góng kur-vóng ká*, in front of the temple.

ㄟ(ㄟ(*dun ká*, (honorary presence), before, in presence of.

ㄟ(ㄟ(ㄟ(ㄟ(*go pa-no dun ká nong bām*, I am going before (into the presence of) the king.

ㄟ(ㄟ(ㄟ(*ta-gúm ká*, (ㄟ(ㄟ(*ta-gúm*, the back), behind, at the back of, in the rear of.

ㄟ(ㄟ(ㄟ(*gam-bo ta-gúm ká*, behind the monastery.

ㄟ(ㄟ(*nóng ká*, (ㄟ(*nóng*, the interior), inside, within, among, amongst, amidst.

ㄟ(ㄟ(ㄟ(ㄟ(*á-flik á-yú nóng ká*, some among you. ㄟ(ㄟ(ㄟ(ㄟ(

ㄟ(*á-re jók pro nóng ká*, in the midst of this tumult.

The following are a few examples of postpositional terms, conveyed in the sense of the verb. [to transfer.

𐄎𐄏 *chīm*, to pour *over* anything. 𐄎𐄏𐄐 *dāl*, to pour *from* one vessel *into* another.
 𐄎𐄏𐄑 *tót*, to hold *between* the teeth. 𐄎𐄏𐄒 *tóng*, to be covered *with* dirt.
 𐄎𐄏𐄓 *sel*, to stick *into*, to insert. 𐄎𐄏𐄔 *ryem*, to exult *over*, to triumph *over* another.

3.—Of Conjunctions.

Conjunctions are expressed simply or compositively. They may be primitives, or verbal formatives, or they may be rendered by Adverbs or Postpositions, and may be Co-ordinatives or Subordinatives, according to the relation they bear in the sentence.

The Copulative Conjunction,—and—is expressed by the Particle 𐄎𐄏 *sa*, thus, 𐄎𐄏 𐄎𐄏𐄑 𐄎𐄏𐄒 𐄎𐄏𐄓 𐄎𐄏𐄔 *hó sa go chhó nong sho*, you *and* I will go together. 𐄎𐄏𐄑 𐄎𐄏𐄒 𐄎𐄏𐄓 𐄎𐄏𐄔 𐄎𐄏𐄕 𐄎𐄏𐄖 𐄎𐄏𐄗 𐄎𐄏𐄘 𐄎𐄏𐄙 𐄎𐄏𐄚 *tyáng-mo sa sa-lók thám-chāng á-tīm sa shet nyīm bo gum*, the elephant *and* rhinoceros are great *and* strong animals.

The Conjunctive Particle is often repeated after the connected word, this may have been affixed to effect a distinction between 𐄎𐄏 *sa*, the Postposition, and 𐄎𐄏 *sa*, the Conjunction; the two conjunctively also represent the co-relatives, both—and,—thus, 𐄎𐄏 𐄎𐄏𐄑 𐄎𐄏𐄒 𐄎𐄏𐄓 𐄎𐄏𐄔 *hó sa go ya*, might be understood to mean—I know you (about concerning you)—but the repetition of the 𐄎𐄏 *sa*, removes all ambiguity, so, 𐄎𐄏 𐄎𐄏𐄑 𐄎𐄏𐄒 𐄎𐄏𐄓 𐄎𐄏𐄔 𐄎𐄏𐄕 𐄎𐄏𐄖 𐄎𐄏𐄗 𐄎𐄏𐄘 𐄎𐄏𐄙 𐄎𐄏𐄚 *tyáng-mo sa sa-lók sa thám-chāng á-tīm sa shet nyīm bo gum*, both the elephant, *and* rhinoceros are animals great and strong; or, 𐄎𐄏𐄑 𐄎𐄏𐄒 𐄎𐄏𐄓 𐄎𐄏𐄔 𐄎𐄏𐄕 𐄎𐄏𐄖 𐄎𐄏𐄗 𐄎𐄏𐄘 𐄎𐄏𐄙 𐄎𐄏𐄚 *tyáng-mo sa sa-lók thám-chāng á-tīm sa shet nyīm bo sa gum*, the elephant *and* rhinoceros are animals, *both* great *and* strong.

(**𐄎 𐄎 𐄎**) (**𐄎** *ka-sum sôt go-rúng*, (or, *gang la*,) *go ma mát na sho*, although, even if you kill me, yet I shall not do it.

𐄎 𐄎 *yang*, (**𐄎** *yo*, thus, so.

The latter Conjunction, (**𐄎** *yo*, and the verb **𐄎** (*mát*, to do, in connection with **𐄎** *gang*, **𐄎 𐄎** *gang la*, &c., form a number of compound conjunctive terms, thus—

(**𐄎 𐄎** *yo gang*, if so, in that case, then, &c.

(**𐄎 𐄎 𐄎** *yo gang la*, although, be it so, nevertheless, &c.

(**𐄎 𐄎 𐄎** *yo ma go na gang*, if it were not so, else, otherwise, otherwise.

(**𐄎 𐄎** *yo bán*, it being so, this being the case, &c.

(**𐄎 𐄎** *yo ren*, since it is so, in that case, &c.

𐄎 𐄎 **𐄎** (*á'r nun mát bá*. **𐄎 𐄎** **𐄎** (*á'r nun mát bán*. **𐄎 𐄎** **𐄎** (*á'r nun mát lung*. **𐄎 𐄎** **𐄎** (*á'r mát ká*, on this account, hence, then, therefore, &c.

𐄎 𐄎 **𐄎** *sa mát ren*, since, hence, inasmuch as, forasmuch as.

The following are also Simple and Compound Conjunctions.

𐄎 (*yáng la*, but, still yet, however, nevertheless, notwithstanding.

𐄎 (*yáng-na*, either, or. **𐄎** (*𐄎 𐄎* **𐄎** *yáng-na á-re yáng-na o-re* *lyá*, take either this or that.

𐄎 *shen la*, is a significant conjunction, implying—then, but, yet, still, however, moreover, &c.

𐄎 (*gán*, is a simple and an expressive conjunction, signifying,—then, after that, thereupon, if so, in that case, since, therefore, &c.

𐄎 𐄎 *á'r ren*, since then, in that case, &c.

𐄎 𐄎 **𐄎** (*á'r plang ká*, **𐄎 𐄎** **𐄎** (*á'r lyáng ká*, on this, thereupon, consequently, &c.

𐄎 𐄎 **𐄎** (*á'r kón ká*, for this reason, on this account, hence, therefore.

𐄎 *dok la*, **𐄎** **𐄎** *sa dok la*, **𐄎** *zang*, as, so, thus, accordingly, in like manner.

ᄃᄃᄃ ᄃᄃ (ᄃᄃ ᄃᄃ ᄃᄃ (ᄃ ᄃ-yú pát dok la ayek sho, as you sow, so shall you reap.

ᄃᄃᄃ ᄃᄃ ᄃᄃ (ᄃ ᄃ-yú mát sang thop sho, according as you act, so shall you receive, &c.

The Compound Conjunction—for, in order that, for the purpose of, as already stated under the head of Postpositions, may be expressed by affixing the Particle ᄃᄃ (ká, to the root of the verb; or it is more fully represented by combining the Postposition to the Future Participle, thus, ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ma-ró sa chit tsak shang ká lyáng nong, to go out for the purpose of inquiring after a person's health. It may also be rendered by the nominal postposition ᄃᄃᄃᄃ ᄃᄃ (tun-dók ká, for the purpose of, for the sake of, on account of—so, ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ hu sa lóm pa-náp mát tun-dók ká hum hryim mát, to punish him, for the purpose of improving his ways. It may likewise be expressed by the verbal Particle ᄃᄃ ᄃᄃ ᄃᄃ ta sa yang, the first word preceding the verb, the two latter words succeeding, thus, ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ma-ró ta pár sa yang thám á-ryám súk, to ornate an article, in order to induce a person to buy it, ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃ num-shim-nyo ta tát sa yang jum-bo tóng, to give alms, in order to obtain praise of man.

The adverbial Ordinals may be considered to be numerical conjunctions. These may be expressed by affixing to the cardinal numbers the Agentive Particle ᄃᄃ bo, or any one of the following nominal suffixes, ᄃᄃ lyáng, ᄃᄃ kón, ᄃᄃ lóm, combined with the postposition ᄃᄃ (ká, thus, ᄃᄃ ᄃᄃ ᄃᄃ kát bo ká, in the first place, firstly, ᄃᄃ ᄃᄃ ᄃᄃ nyat bo ká, ᄃᄃ ᄃᄃ ᄃᄃ nyat lyáng ká, ᄃᄃ ᄃᄃ ᄃᄃ nyat kón ká, ᄃᄃ ᄃᄃ ᄃᄃ nyat lóm ká, in the second place, secondly. This form may be also rendered simply, by aid of the Postposition ᄃᄃ sa, expressed as a conjunction, thus, ᄃᄃ ᄃᄃ kát sa, with reference to the first, firstly, &c. ᄃᄃ ᄃᄃ ᄃᄃ ting-jók ká, ᄃᄃ ᄃᄃ ᄃᄃ á-tyók ká, at length, at last, may be also considered to be Adverbial Conjunctions.

Conjunction may be effected by means of the Conjunctive Participles, present,* past or future; thus, 𐄢 𐄢 𐄢 𐄢 𐄢 *hu nong lung zúk lel*, he finished it, as he went along, (literally, he going, along finished it); 𐄢 𐄢 𐄢 𐄢 *hu nón bán zúk*, he went and did it, (literally, having gone, he did it); 𐄢(* 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 *hu-do lí ká thi wung sa hu á-zóm zo sho*, on arriving at his home, he will eat his food; 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 *shi wung sa la hu klo lung mák*, immediately on seeing it, he fell down dead, (fell down and died, or literally, falling, died).

The Particles of Declension may be combined with the Participles in forming Conjunction, thus, 𐄢 (* 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 *hu-do sa á-bo sa mák re thyo wung ká, hu pya la nón*, on hearing of the death of his father, he fainted; (“ 𐄢 *nun*,” might here also be put in room of 𐄢 *ká*, to imply, ‘through hearing, &c.’ but it would generally be expressed in full, 𐄢 𐄢 𐄢 *nun mák bá*, &c.)*

The sign of the past tense, 𐄢 *bá*, when followed by a connecting clause, conjunctively defines the time, and corresponds to the English conjunction, when, thus, 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 *go hu sa lí thi bá hu ma bá m ne*, when I arrived at his house, he was not at home; and similarly in the future, 𐄢 𐄢 𐄢 𐄢 𐄢 𐄢 *thi sho bá ma bá m na pú*, when I shall arrive, he may, perhaps, not be at home.

4.—Of Interjections.

The following are some of the Interjections.

𐄢 𐄢 *á-tsa*; 𐄢 𐄢 𐄢 𐄢 *á-tsa á-yo*; 𐄢 𐄢 *á-tsa*; 𐄢 𐄢 𐄢 𐄢 *á-tsa á-yá*; 𐄢 𐄢 *á-tso*; 𐄢 𐄢 *á-ya*, are exclamations of vexation, pain, &c. ah! oh! &c.

* The sign of the future Participle Definite 𐄢 *sa*, may be, in fact, considered to be the particle of Declension affixed to the Participle Noun, and as a Conjunction bearing an extended meaning, as exemplified under head of Postpositions (Pages 79, 80).

ᳵ(ᳵ(ᳵ(ᳵ(á-yá á-yá ; ᳵ(ᳵ((ᳵ á-yá-ko ; ᳵ(ᳵ(á-tse ; ᳵ(ᳵ(ᳵ(á-tse á ; ᳵ(ᳵ(ᳵ(á-tse i, are exclamations denoting surprise, wonder, also pain, &c.

ᳵ(-ᳵ) á-chu, an exclamation expressive of cold.

ᳵ(ᳵ(ᳵ(ᳵ(ot-ta-dyól, an exclamation of fright, on being startled.

ᳵ(ᳵ(ᳵ(á-pá-pá, }
ᳵ(ᳵ(ᳵ(á-po-po, } exclamations of wonder, astonishment ; Gramercy !

ᳵ(ᳵ(ᳵ(á-chhik-ka, an exclamation of disgust ; fie ! tush ! faugh !

ᳵ(bá, is an ejaculation betokening vivacity, impatience, &c., thus, ᳵ(ᳵ(ᳵ(ᳵ(bá go ngak sho, hold ! bah ! I'll look to it, I'll do it.

ᳵ(há, a respond on being called ; eh ! hullo !

ᳵ(ᳵ(ᳵ(ᳵ(róng-nga róng-nga, an expression of grief, sorrow, lamentation ; alas ! alack ! woe ! &c.

ᳵ(ᳵ(ᳵ(ᳵ(lá-má khyen no, an exclamation implying grief, wonder, amazement, &c. (It is derived from the Tibetan བླ་མ་མཁྱེན་ནོ bla-ma mkhyen no, the Priest knows.)

ᳵ(ᳵ(ᳵ(ᳵ(o-she o-she. (ᳵ(ᳵ(ᳵ(ᳵ(ko-chhe ko-chhe, are deprecatory exclamations, do not, pray do not, forbear, mercy, &c.

ᳵ(ᳵ(ᳵ(ᳵ(á-chhú-le, is an exclamation of admiration, praise, joy, &c. hurrah ! bravo ! well done ! &c.



PART V.

PARTS OF SPEECH.

Formative and Derivative.—Etymology.

Numeration, &c.

1st.—of Formatives and Derivatives.

The verb is the most simple form of the Parts of Speech, and is the root from which very many of the Nouns, and most of the Adjectives and Adverbs are formed.

The Conjugation of verbs has already been shown; it may be here meet to connote some of the

Verbal affixes and diverse Formatives.

The Conditional

is formed, by the affixed Particle ㄅㄛ *gang*, thus, (ㄛ ㄟ ㄅㄛ *go li gang*, if I speak, 伊 ㄟ ㄅㄛ *hu thi sho gang*, if he should arrive. Both the protasis and apodosis, of a Conditional sentence, may be connected by means of the above suffix, with the addition of the emphatic Particle ㄌㄚ *la*, thus, ㄅㄛ ㄌㄚ *gang la*, even if; also by (ㄛ ㄟ ㄅㄛ *go-rung*, though, however; so, ㄟ (ㄛ ㄟ ㄌㄚ ㄅㄛ ㄟ ㄅㄛ ㄟ ㄅㄛ *go gang la* (or, (ㄛ ㄟ ㄅㄛ ㄟ ㄌㄚ ㄅㄛ ㄟ ㄅㄛ ㄟ ㄅㄛ *un go ka-do sa ma-su fan shang ka byi gang la* (or *go-rung*) á-gó ma nyin na gang, shú phán-to la ma nyin ne, and though I give my body to be burned, and (yet) have not charity, it profiteth me nothing.

Contingency

is expressed by the Particle ㄟ *pú*, as explained under head of Conjugation, so, (ㄌㄚ ㄟ ㄅㄛ ㄟ *so-nóng yu pú*, it may, perhaps, snow. Forms of

Precatives

have also been given under the same head, thus, (O 𐄂) *bo le*, please give me; 𐄂(𐄂) 𐄂𐄂 *á-bá nun po che*, prithee depart hence; 𐄂(𐄂) 𐄂(𐄂) *ná yá*, do let us go; 𐄂𐄂 𐄂𐄂 *zúk ka che*, pray let it be done.

Optatives

may be formed, by affixing the Particle 𐄂(𐄂) *á*, with, or without the reduplication of the final consonant of the verb, thus, 𐄂𐄂 𐄂(𐄂) 𐄂(𐄂) *hu mák á*, or, 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) *mák ka á*, may he die. An Optative may also be rendered by the Imperative sign, thus, 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) *𐄂 pa-no re bá m ma o*, let, or may the king live.

Interrogatives

may be expressed by the Particle 𐄂(𐄂) *a*, so, 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) *hó á-lom lí a*, did you say so? (𐄂(𐄂) 𐄂(𐄂)) 𐄂(𐄂) *so yu wung a*, is it raining? 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) *hó sa-thá khyá shang a*, when will you arrive? (See also under head of 𐄂(𐄂) *gó*, and 𐄂(𐄂) *go*, pages 52, 53).

Dubiousness,

or ignorance of a circumstance, may be implied, generally, in the form of Interrogation, by the affixed Particle 𐄂(𐄂) *te*, thus, 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) *shú zúk ka te*, what can be done; 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) *pa-no kup sa-bá nun thop te*, whence can we obtain a prince?

Potentials

may be formed by such verbs as, 𐄂(𐄂) *khu*, implying, to be able, so, 𐄂(𐄂) 𐄂(𐄂) *zúk kha*, to be able to do; (𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂)) 𐄂(𐄂) *go khu gang zúk sho*, if I could, I would.

Desideratives

may be expressed by the verb, 𐄂(𐄂) *gát*, to wish, as, (𐄂(𐄂) 𐄂(𐄂) 𐄂(𐄂)) 𐄂(𐄂) *go nó ng gát*, I want to go.

Obligatory Verbs

may be rendered, by adding to the Desiderative, the Substantive verb 𐄂(𐄂) *ngi*, thus,

ᠠᠯᠤᠰᠤ ḡát n̄yí, it is necessary, ᠰᠢ ᠠᠯᠤᠰᠤ ḡát n̄yí, it is necessary to learn ;
 ᠰᠡ ᠷᠠᠭᠤ ᠰᠢ ᠠᠯᠤᠰᠤ ᠠᠯᠤᠰᠤ (or, ᠠᠯᠤᠰᠤ ᠠᠯᠤᠰᠤ) *she-ráp thop shang ḡát n̄yí*,
 (or, *ḡát tung n̄yí*), to obtain wisdom, learning is necessary.

Causal Verbs

are formed, in some instances, by the addition of ᠶ *kya*, to the simple verb, thus, ᠲᠣᠷ *thór*, to escape, ᠲᠣᠷᠶ *thyór*, to cause to escape ; ᠲᠣᠳᠤ *thóp*, to knock down, ᠲᠣᠳᠤᠶ *thyóp*, to cause to knock down ; ᠯᠠᠭᠤ *pok*, to cast down, to depose, ᠯᠠᠭᠤᠶ *pyok*, to cause to cast down, to cause to depose.

When a verb ending in ᠨᠭ, takes this causal, the final is changed to ᠨ ; thus, ᠬᠷᠠᠩ *hróng*, to ascend, ᠬᠷᠠᠶᠠᠨ *hryón*, to cause to ascend ; ᠳᠠᠩ *dāng*, to run, ᠳᠠᠶᠠᠨ *dyan*, to fling away, (literally, to cause to flee).

When a verb, composed of the consonant ᠨ *na*, assumes this causal form, the ᠨ *na*, is changed to ᠨᠠ *nya*, thus, ᠨᠠᠩ *nóng*, to go, ᠨᠠᠶᠠᠨ *nyón*, to cause to go ; ᠨᠠᠭᠤ *nák*, to straighten, ᠨᠠᠶᠠᠭᠤ *nyák*, to cause to straighten, to rectify.

But this form is not common. The usual mode, of expressing the causal, is by affixing the verb ᠬᠠᠨ *kón*, to permit, to cause, (as stated under head of conjugation), thus, ᠪᠤᠭᠤ *buk*, to beat, ᠪᠤᠭᠤ ᠬᠠᠨ *buk kón*, to cause to beat ; ᠪᠤᠭᠤ ᠬᠠᠨ ᠬᠠᠨ *buk kón*, to cause to work, &c.

A Causal may also be expressed by means of

Transitive Verbs,

formed by adding, ᠮᠠᠲᠤ *mát*, to make, to do, — to an Intransitive verb rendered adverbially, thus, ᠬᠢᠶᠠᠮ *klyám*, to be sweet, ᠬᠢᠶᠠᠮ ᠬᠠᠮᠠᠲᠤ *klyám la mát*, to sweeten ; ᠲᠣᠮ *tóm*, to be strong, to be firm, ᠲᠣᠮ ᠬᠠᠮᠠᠲᠤ *tóm la mát*, to strengthen ; ᠭᠣᠪᠤ *gób*, to be glad, ᠭᠣᠪᠤ ᠬᠠᠮᠠᠲᠤ *gób la mát*, to gladden, &c.

Some verbs such as, ᠨᠠᠶᠠᠨ *nyón*, causal of ᠨᠠᠩ *nóng*, to go ; ᠬᠷᠠᠶᠠᠨ *hryón*, causal of ᠬᠷᠠᠩ *hróng*, to rise, ascend ; ᠰᠤᠪᠢ *byí*, to give ; ᠳᠠᠶᠠᠨ *dyan*, to cast away ; and such like,

are often affixed to other verbs, giving an emphatic Transitive sense, thus, 𐄂 𐄂, to discharge, (as, arrow, gun), 𐄂 𐄂 𐄂 𐄂 𐄂, to fire off; 𐄂 𐄂, to lift, 𐄂 𐄂 𐄂, *tsún hryón*, to lift up; 𐄂 𐄂, to tell, 𐄂 𐄂 𐄂 𐄂, to tell to, to relate; 𐄂 𐄂, *ryák*, to expel, 𐄂 𐄂 𐄂 𐄂, to cast out; 𐄂 𐄂, to renounce, 𐄂 𐄂 𐄂, *póng dyan*, to renounce altogether, to cast off, &c.

Some Compound verbs, bearing the sense of each verb, convey a modified signification, thus, 𐄂 𐄂 𐄂, to bring, from 𐄂 𐄂, to carry, and 𐄂 𐄂, to come, to proceed, 𐄂 𐄂 𐄂, to take away; 𐄂 𐄂, to learn, 𐄂 𐄂 𐄂, to teach. The last is, an example of, a neuter verb, changed to a (compound) transitive.

Acquisitives

may be formed by combining, with a verb, the verb 𐄂 𐄂, to go, or, 𐄂 𐄂, to become, thus, 𐄂 𐄂, to be hot, 𐄂 𐄂 𐄂, to become hot; 𐄂 𐄂, to be cold, 𐄂 𐄂 𐄂, to become cold, 𐄂 𐄂 𐄂 𐄂, it has become cold.

Inceptives

are formed by words implying, to commence, such as, 𐄂 𐄂, *ayit*, 𐄂 𐄂, *jeng*, 𐄂 𐄂, *tsún*, 𐄂 𐄂, *tsám*, &c. 𐄂 𐄂, means to create; 𐄂 𐄂, to found; 𐄂 𐄂, to lift; and all imply to begin. These generally precede the principal verb, thus, 𐄂 𐄂 𐄂 𐄂, *ayit rok hláp*, to commence to learn to read; 𐄂 𐄂 𐄂, *jeng zúk*, to begin to work; this is, however, merely an elliptical form of the Conjunctive Particle, and may be expressed in full, thus, (𐄂 𐄂) 𐄂 𐄂 𐄂, *ayok tsún lung zúk*, to commence work, 𐄂 𐄂 𐄂 𐄂 𐄂, *á-lang ren tsám lung pi*, commencing, from the present time, to write, 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂 𐄂, *ring ohho ál tsám lung tsát-dung*, to take up and propound a new thesis.

Frequentatives

may be expressed by the repetition of the verb, thus, 𐄂 𐄂 𐄂 𐄂, *súk súk*, to work and work, to work often, also continuously.

Continuatives

may, likewise, be formed by the Compound verb ㄹ ㄹ *bu nóng*, to carry on, thus,—ㄹ ㄹ *tyuk*, to jump, ㄹ ㄹ *tyuk bu nóng*, to go jumping along, ㅅ ㅅ *pí*, to write, ㅅ ㅅ *pi bu no*, continue, follow on the writing, (ㅅ ㅅ) ㄹ *ayok zúk bu no*, carry on the work. Persistence may also be rendered by the reduplication of the verb, expressed adverbially and with the aid of another verb, thus, ㄹ ㄹ *hryóp*, to cry, ㄹ ㄹ ㄹ ㄹ *hryóp la hryóp la mát*, to weep much and long—or similarly, by the Conjunctive Participle, thus, ㅅ ㅅ ㄹ ㄹ *dik lung dik lung thuk*, to effect by continuous striving.

Habitudo

may be expressed by the addition of the verb, ㅅ ㅅ *mát*, thus, ㅅ ㅅ *chí*, any fermented or spiritous liquor, ㅅ ㅅ *thang*, to drink, ㅅ ㅅ ㅅ ㅅ *chí than mát*, to be in the habit of drinking beer or spirits; ㅅ ㅅ ㅅ ㅅ *kháp-chóng lí*, to tell lies, ㅅ ㅅ ㅅ ㅅ *kháp-chóng lí mát*, to be in the habit of lying.

Completives

may be expressed by the verb, ㅅ ㅅ *lel*,* to be finished, ㅅ ㅅ ㅅ ㅅ *pí lel*, to finish writing.

Of Abstract Nouns.

Abstract Nouns may be formed, by affixing to the verb, the Particle ㅅ ㅅ *lāt*, thus, ㅅ ㅅ *nók*, to be black, ㅅ ㅅ *nók lāt*, blackness; ㅅ ㅅ *tóm*, to be firm, ㅅ ㅅ *tóm lāt*, firmness; ㅅ ㅅ *ál*, to be new, to be fresh, ㅅ ㅅ *ál lāt*, newness, freshness; ㅅ ㅅ *shóm*, to be stale, ㅅ ㅅ *shóm lāt*, staleness; ㅅ ㅅ *ru*, to be old, worn, ㅅ ㅅ *ru lāt*, oldness, wear; ㅅ ㅅ *jon*, to be young, ㅅ ㅅ *jon lāt*, youth; ㅅ ㅅ *gán*, to be old, ㅅ ㅅ *gán lāt*, oldness, old age; ㅅ ㅅ *nu*, to dare, to presume, ㅅ ㅅ *nu lāt*, presumption.

ㅅ ㅅ *lóm*, (literally, road, way), may be, sometimes, used to form nouns, thus, ㅅ ㅅ *hyók*, to have intercourse with, ㅅ ㅅ *hyók lóm*, intercourse; ㅅ ㅅ *mát*, to do, ㅅ ㅅ

* ㅅ ㅅ *lel*, is also a Potential, implying, to be able; but in colloquy is seldom used in this sense.

mát lóm, conduct. It may, also, be affixed to a Substantive, forming an abstract noun, thus, ပုၼ် *pun-jum*, an enemy, ပုၼ် (လံ) *pun-jum lóm*, enmity. Likewise to a compound noun, thus, ဃုၼ် *ayeng*, a younger brother, ဃုၼ် ဃုၼ် *sang*, like unto, after the manner of, ဃုၼ် ဃုၼ် *ayeng sang*, a friend, ဃုၼ် ဃုၼ် (လံ) *ayeng sang lóm*, friendship.

၈၅) *lu*, an affix, implying, mode, way of, may also form such nouns as embrace the above sense, for instance, ၵိတ် *lik*, to call, ၵိတ် *lóm*, to walk; (ၵိတ်) ၵိတ် ၵိတ် ၵိတ် (*go hu sa lik lu sa lóm lu thyák*, I recognised his voice and walk, (mode of calling and walking); ၵိတ် *dyam*, to dress, ၵိတ် ၵိတ် *dyam lu*, mode of dressing = fashion; ၵိတ် (*mát*, to do, ၵိတ် ၵိတ် *mát lu*, mode of doing = way, habit, custom, &c.

Some nouns may be formed from verbs, by prefixing the vowel *á*, thus, *ᳵ᳚* *gò*, to love, *ᳵ᳚ᳵ᳚ á-gò*, love; *ᳵ᳚᳚* *gye*, to conquer, *ᳵ᳚᳚᳚ á-gye*, victory; *ᳵ᳚᳚᳚* *thop*, to obtain, *ᳵ᳚᳚᳚᳚ á-thop*, acquisition; *ᳵ᳚᳚᳚᳚* *thi*, to arrive, *ᳵ᳚᳚᳚᳚᳚ á-thit*, arrival, &c.

Sometimes other syllables are prefixed, thus, 𑖑𑖦𑖪 *kryóng*, to praise, 𑖑𑖦𑖪𑖦𑖪 *ta-kryóng*, praise, commendation; 𑖑𑖦𑖪𑖦𑖪 *thyám*, to arrango, 𑖑𑖦𑖪𑖦𑖪𑖦𑖪 *pa-thyám*, arrangement, adjustment; 𑖑𑖦𑖪 *sa*, to be well, 𑖑𑖦𑖪𑖦𑖪 *ta-sa*, well, health; 𑖑𑖦𑖪𑖦𑖪 *cha*, to annoy, to vex, 𑖑𑖦𑖪𑖦𑖪𑖦𑖪 *nung-cha*, annoyance, vexation; 𑖑𑖦𑖪𑖦𑖪 *klák*, to revolve, circumvent, 𑖑𑖦𑖪𑖦𑖪𑖦𑖪 *ta-klák*, a revolution, a cycle, a circuit; 𑖑𑖦𑖪𑖦𑖪 *dóp*, to be precipitous 𑖑𑖦𑖪𑖦𑖪𑖦𑖪 *rung-dóp* a precipitous place.

In the conversion from verb to noun, the sense, sometimes, becomes modified, thus,
 23 *tung*, to lean, to rest upon, ㄉㄨㄥˊ *pa-tung*, a walking stick; (7 *ngo*, to be old,
 2(7 *ta-ngot*, grey hairs, (symbolical of old age), &c.

As may be perceived in the last example, some nouns, formed from verbs ending in a vowel, assume a final consonant. Advertence, to this subject, will be hereafter made.

The Participle form, both Present and Future, may be expressed as nouns, thus, **ṣw** **ḥ**, to speak, **ṣw** (ḥ) **ḥ** *wung*, the words, the speech; **ḥ** (*mát*, to do, **ḥ** (ḥ)

mát tung, the deed ; ㄊㄞˊ (*mák*, to die, $\text{ㄊㄞˊ ㄩㄝ ㄆㄛˊ ㄨㄢ ㄜ ㄆㄛˊ ㄩˊ}$ *mák shang thór lyáng* *ma nyin ne*, there is no escape from death.

This form may be rendered more definite, by the addition of the Article ㄟ *re*, or the Plural sign, thus, ㄟ ㄌㄛˊ *lók*, to expend, ㄟ ㄌㄛˊ ㄟ ㄟ ㄌㄛˊ ㄟ *lók kung re*, the expenditure ; ㄟ ㄏㄛˊ *hlók*, to be in excess, ㄟ ㄏㄛˊ ㄟ ㄟ ㄏㄛˊ ㄟ *hlók kung re*, the excess, the surplus ; ㄟ ㄌㄛˊ ㄟ *mák kung re*, the mortality, ㄟ ㄌㄛˊ ㄩㄝ ㄆㄛˊ *mák shang pang*, mortals.

It may be also observed, that ㄊㄞˊ ㄩㄝ *mák shang*, which was, in the former example, a Subjective noun, in the latter, changes to an Objective noun.

The Infinitive, (the root of the verb), alone, may often be used to represent the noun, especially in combination with the afore-mentioned Particles, thus, ㄟ ㄏㄛˊ *thi*, to arrive, ㄟ ㄟ ㄟ ㄏㄛˊ *thi re*, the arrival ; ㄟ ㄋㄩˊ *nyi*, to have, to possess, ㄟ ㄎㄛˊ ㄎㄛˊ ㄋㄩˊ *nyi pang*, the possessions ; ㄟ ㄌㄛˊ *lik*, to call, $\text{ㄟ ㄟ ㄌㄛˊ ㄟ ㄏㄛˊ ㄟ ㄌㄛˊ ㄟ ㄌㄛˊ ㄟ}$ *hó ka-su lik ma thyo nung a*, did you not hear my call ?

There are other modes of expressing words substantively, thus,—

Nouns may be formed from verbs by affixing the word ㄟ *shet*, which implies, strength, power, also ; for, on account of, thus, ㄟ ㄌㄛˊ *tsám*, to hold, ㄟ ㄌㄛˊ ㄟ *tsám shet*, the handle, the purchase ; ㄟ ㄌㄛˊ *li*, to speak, ㄟ ㄌㄛˊ ㄟ *lin shet*, the means of speaking, the tongue ; ㄟ ㄋㄩˊ *ngán*, to sit, ㄟ ㄌㄛˊ ㄟ *ngán shet*, an article for sitting on, the seat, &c.

Some verbs may, in themselves, represent Nouns, Adjectives and Adverbs ; thus, ㄟ ㄏㄛˊ *hyop*, to accompany $\text{ㄟ ㄟ ㄌㄛˊ ㄟ ㄌㄛˊ ㄟ ㄌㄛˊ ㄟ}$ *go hu sa hyop sho*, I shall accompany him, ㄟ ㄌㄛˊ ㄟ *hyop mát*, to make accompaniment, to accompany, ㄟ ㄌㄛˊ ㄟ ㄌㄛˊ ㄟ *chho hyop re*, the accompanying book ; ㄟ ㄌㄛˊ ㄟ ㄌㄛˊ ㄟ *hu sa hyop no o*, go along with him.

The Agentive

is expressed by the affix ㄟ *bo*, whereby may be formed, the English affixes *er*,

mán, &c., thus, $\bar{\text{t}}$ (*mát*, to do, $\bar{\text{t}}$ (*o mát bo*, a doer; t^3 *súk*, to work, t^3 (*o súk bo*, a worker; $\bar{\text{c}}$ *sót*, to kill, $\bar{\text{c}}$ (*o sót bo*, a slayer; $\bar{\text{w}}$ *gán*, to be old, $\bar{\text{w}}$ (*o gán bo*, an old animal, (man or beast); $\bar{\text{f}}$ *jín*, to be mad, $\bar{\text{f}}$ (*o jín bo*, a mad-man; r^1 *rok*, to read, r^1 (*o rok bo*, a reader; $\bar{\text{p}}$ *phyók*, to sweep, $\bar{\text{p}}$ (*o phýók bo*, a sweeper, &c.

Before (*o bo*, verbs, ending in a vowel, assume their final consonant, thus, $\bar{\text{w}}$ *li*, to speak, $\bar{\text{w}}$ (*o lin bo*, a speaker; $\bar{\text{e}}$ *shi*, to see, $\bar{\text{e}}$ (*o shim bo*, a seer, a beholder; $\bar{\text{f}}$ *ai*, to come, $\bar{\text{f}}$ (*o ait bo*, a comer, &c.

Nouns may also be formed from Adjectives, by affixing to the latter the particle (*o bo*, thus, $\bar{\text{r}}(\bar{\text{v}})$ *á-ryám*, good, $\bar{\text{r}}(\bar{\text{v}})$ (*o á-ryám bo*, a good one; $\bar{\text{r}}(\bar{\text{c}})$ *á-plang*, above, $\bar{\text{r}}(\bar{\text{c}})$ (*o á-plang bo*, a higher one, a superior, &c.

(*o bo*, may be affixed to the following Particles indicative of the Tense, $\bar{\text{o}}$ *bám*, the present; $\bar{\text{e}}$ *shum*, the euphonic alteration of the Future ($\bar{\text{e}}$ *sho*, or, $\bar{\text{e}}$ *shu*; $\bar{\text{f}}$ *det*, the emphatic Present Participle sign; thus, t^3 $\bar{\text{o}}$ (*o súk bam bo*, one who is working; t^3 $\bar{\text{e}}$ (*o súk shum bo*, one who will work; t^3 $\bar{\text{f}}$ (*o súk det bo*, one who is working or just about to work; $\bar{\text{r}}(\bar{\text{f}})$ $\bar{\text{c}}$ $\bar{\text{r}}(\bar{\text{w}})$ $\bar{\text{f}}\bar{\text{c}}\bar{\text{e}}$ $\bar{\text{o}}$ (*o á-cw*, $\bar{\text{t}}$ $\bar{\text{f}}$ (*o cw* $\bar{\text{t}}$ $\bar{\text{e}}$ (*o á-cw*, $\bar{\text{e}}$ $\bar{\text{w}}$ $\bar{\text{w}}$ $\bar{\text{f}}$ $\bar{\text{f}}$ $\bar{\text{e}}$ *á-dyut sa á-lon, mik-kráp bam bo sang, mák det bo sa mák nón bo sang, tyáng thyu lung dá nyi*, after the battle, the sleepers, the dying and the dead, all lay co-mingled.

It may also be affixed to all Auxiliary and Compound verbs, thus, t^3 $\bar{\text{e}}$ (*o súk kón bo*, one who causes work; t^3 $\bar{\text{w}}$ (*o súk lel bo*, one who has finished working; t^3 $\bar{\text{u}}$ (*o súk khút bo*, one capable of working.

The Particle, $\bar{\text{e}}$ (*o shum bo*, is, very generally, affixed to verbs, forming nouns of agency, thus, $\bar{\text{r}}$ *ngot*, to cut, $\bar{\text{r}}$ $\bar{\text{e}}$ (*o ngot shum bo*, an instrument for cutting, a cutter; $\bar{\text{p}}$ *pi*, to write, $\bar{\text{p}}$ $\bar{\text{e}}$ (*o pi shum bo*, material for writing, pens, &c;

ဝ) *bu*, to carry, ဝ) ဧ) (ဝ *bu shum bo*, means of carrying, a vehicle; * (*dá*, to lie, * (ဧ) (ဝ *dá shum bo*, an article for lying on, a couch, &c.

All Agentive formatives may be expressed by affixing to a Substantive, a verb in the Agentive form, thus, (*ayok*, work, (*ayok má* (ဝ *ayok má* *bo*, a worker, a workman; *mán*, game, *ryák*, to follow after, to pursue, *mán ryák bo*, a hunter; (*ngo*, fish, *tsám*, to catch, (*ngo tsám bo*, a fisherman; *úl*, to solicit, to beg, *sa-nyim*, alms, charity, *sa-nyim úl bo*, a beggar; *tyu*, to train, to discipline, *on*, a horse, (*on tyu bo*, a horse-breaker; ဝ) *bu*, a load, ဝ) *bu*, to carry, ဝ) ဝ) (ဝ *bu bun bo*, a porter; (*món*, drugs, *ul*, to sell, (*món ul bo*, a druggist; *hí*, a house, (*dók*, to own, *hí* (ဝ *hí dók bo*, a house owner; (*chho*, a book, *hí* *yá*, to know, (*chho yám bo*, a scholar; *ring*, a language, *myá*, to be versed in, *ring myám bo*, a linguist; *hír-tsu*, astronomy, (*skar*, a star, *tsu*, calculation), (*myong*, to be skilled, (*hír-tsu myong bo*, an astronomer; *nák tsu*, (*nag*, black), black arts, divination, *nák tsu yám bo*, (or, *myám bo*, (*myong bo*, &c.), a diviner, a necromancer, &c.

Adjectives

may, in like manner, be formed by the affix (ဝ *bo*, by which, either simply, or combined with other formatives, the English Adjectives of quality and manner, &c, terminating in able, ible, ful, &c, may be expressed, thus—*ryám*, to be beautiful, *ryám bo*, beautiful; *gán*, to be old, *gán bo*, old, aged; *gyám*, to be troublesome, *gyám bo*, troublesome; *nát*, to hurt, to be injurious, *nát bo*, hurtful, baneful, &c.

And so compound formatives may be expressed, thus, (*kóm*, silver, money,

𐄢𐄣 *nyi*, to have, to possess, 𐄢𐄣 𐄣𐄢𐄣 (O *kóm nyim bo*, a possessor of money, wealthy;
 𐄢𐄣 *shet*, strength, 𐄢𐄣 𐄣𐄢𐄣 (O *shet nyim bo*, strong, vigorous; 𐄣𐄢 *kho*, use, profit, 𐄣𐄢
 𐄣𐄢 (O *kho nyim bo*, useful, profitable; 𐄣𐄢 *kher*, skilfulness, dexterity, 𐄣𐄢 𐄣𐄢 (O
kher nyim bo, skilful, dextrous; 𐄣𐄢 *rang*, to watch, to guard, 𐄢𐄣 (O *ran bo*, watchful,
 . 𐄢𐄣 *ka-jú*, a dog, 𐄢𐄣 𐄢𐄣 (O *ka-jú ran bo*, a watch dog; 𐄢𐄣 *li*, to speak, 𐄢𐄣 *ya*,
 to know, 𐄢𐄣 𐄢𐄣 (O *lin yam bo*, talkative; 𐄢𐄣 𐄢𐄣 (O *lin myám bo*, eloquent; 𐄢𐄣 *on*,
 a horse, 𐄢𐄣 *thúl*, to ride, 𐄢𐄣 𐄢𐄣 (O *on thúl bo*, a rider, a horseman; 𐄢𐄣 *jong*, to
 be accustomed, to be practised in, 𐄢𐄣 𐄢𐄣 𐄢𐄣 (O *on thúl jòng bo*, an experienced
 equestrian, &c.

Passive Adjectives

may be formed, from Active verbs, by affixing 𐄢𐄣 (O *thóm bo*, the agentive of the
 verb 𐄢𐄣 *tho*, to place; thus, 𐄢𐄣 *li*, to speak, 𐄢𐄣 𐄢𐄣 (O *li thóm bo*, spoken; 𐄢𐄣 *pi*,
 to write, 𐄢𐄣 𐄢𐄣 (O *pi thóm bo*, written; 𐄢𐄣 *zúk*, to make, 𐄢𐄣 𐄢𐄣 (O *zúk thóm bo*,
 made, fashioned; 𐄢𐄣 *fat*, earth, 𐄢𐄣 𐄢𐄣 (O *fat zúk thóm bo*, made of earth, ear-
 then, 𐄢𐄣 *fyu*, a cooking vessel, 𐄢𐄣 𐄢𐄣 𐄢𐄣 (O *fyu fat zúk thóm bo*, an earthen
 cooking vessel; 𐄢𐄣 *thók*, to weave. 𐄢𐄣 𐄢𐄣 (O *thók thóm bo*, woven, 𐄢𐄣 *tór*, silk,
 𐄢𐄣 𐄢𐄣 𐄢𐄣 (O *tór thók thóm bo*, woven silk; 𐄢𐄣 *yuk*, a letter, 𐄢𐄣 *tho*, to register,
 𐄢𐄣 𐄢𐄣 𐄢𐄣 (O *yuk tho thóm bo*, a registered letter, &c.

Adjectives may, also, be expressed by verbs in the Participle form, in conjunc-
 tion with the relative Particle 𐄢𐄣 *sa*; thus, 𐄢𐄣 *ro*, to fear, 𐄢𐄣 *lóm*, a road, 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 *ro wung sa lóm*, a fearful road; 𐄢𐄣 *thyan*, to laugh, 𐄢𐄣 𐄢𐄣 𐄢𐄣
thyan nung sa ayok, a laughable affair; 𐄢𐄣 *mák*, to die, 𐄢𐄣 *dak*, illness, 𐄢𐄣 𐄢𐄣 𐄢𐄣
mák shang sa dak, a mortal disease; 𐄢𐄣 *byóng*, to coax, 𐄢𐄣 𐄢𐄣 *óng kup*, a child,
 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 *byóng ngung sa óng kup*, a coaxing, winsome child; 𐄢𐄣 *so*, to
 eat, 𐄢𐄣 𐄢𐄣 *thám-pót*, a fruit, 𐄢𐄣 𐄢𐄣 𐄢𐄣 𐄢𐄣 *so shum bo sa thám-pót*, an edible
 fruit; 𐄢𐄣 𐄢𐄣 *óng-chhi*, oppression, 𐄢𐄣 (O *ká bo*, an overseer of work, 𐄢𐄣 𐄢𐄣 𐄢𐄣
 𐄢𐄣 𐄢𐄣 𐄢𐄣 (O *óng-chhi mát tung sa ká bo*, an oppressive task-master.

Nouns and Substantives may, in like manner, be rendered Adjectively ; thus, ཡུ་མུག་ *yu-muk*, mourning, lamentation, ཡུ་མུག་སཱ་འ་ཏྱཎ་ *yu-muk sa á-tyan*, a mournful, lamentable occurrence ; རྩ་ཁྱུང་ *kúng*, wood, རྩ་རམ་ *rom*, a box, རྩ་ཁྱུང་སཱ་རམ་ *kúng sa rom*, a box of wood, a wooden box ; རྩ་ཁྱུང་ *pun-jeng*, iron, རྩ་ཁྱུང་སཱ་འ་རལ་ *ta-rol*, a bar, རྩ་ཁྱུང་སཱ་འ་རལ་ *pun-jeng sa ta-rol*, an iron bar ; རྩ་ཁྱུང་ *fat sa fyu*, an earthen cooking vessel.

This form may be expressed elliptically, thus, རྩ་ཁྱུང་ *kúng rom*, a wooden box ; རྩ་ཁྱུང་སཱ་འ་རལ་ *pun-jeng ta-rol*, an iron bar ; རྩ་ཁྱུང་ *fat fyu*, an earthen cooking vessel, རྩ་ཁྱུང་ *gál*, to break, རྩ་ཁྱུང་མུ་འ་ཐོམ་བོ་ *fat fyu gál thóm bo*, a broken earthen cooking vessel, &c., &c.

Nouns and Verbs, &c.

are occasionally formed by a compound of two words, some of which may be used separately, and some only in composition ; thus, རྩ་ཁྱུང་ *thám*, a thing, is prefixed to a number of words. It generally gives a modified sense to the affixed word, though in some instances, the latter, in a disconnected state, may bear altogether a different meaning, or may not be employed in Lepcha ; so, རྩ་ཁྱུང་ *pót*, to fructify, རྩ་ཁྱུང་ *thám-pót*, a fructified thing, (རྩ་ཁྱུང་ *á-pót*), a fruit ; རྩ་ཁྱུང་ *bang*, (རྩ་ཁྱུང་ *á-bang*), a foundation, a stem, རྩ་ཁྱུང་ *tham-bang*, a support, the produce of the earth, &c. ; རྩ་ཁྱུང་ *cháng*, to foster, རྩ་ཁྱུང་ *thám-cháng*, a quadruped, animals inferior to (claiming the cherishment of) man ; རྩ་ཁྱུང་ *bik*, means a cow, but, རྩ་ཁྱུང་ *thám-bik*, implies, an insect. རྩ་ཁྱུང་ *so*, rain, 2, the weather, 3, (in compos.) the state of the weather or atmosphere ; རྩ་ཁྱུང་ *sóng*, to be clear, to be pure, རྩ་ཁྱུང་ *so-sóng*, the morning dawn ; རྩ་ཁྱུང་ *myar*, dim, obscurity, རྩ་ཁྱུང་ *so-myar*, the shades of evening ; རྩ་ཁྱུང་ *lyóp*, to flash, རྩ་ཁྱུང་ *so-lyóp*, sheet-lightning. རྩ་ཁྱུང་ *sák* (in compos.), the mind and its state, རྩ་ཁྱུང་ *ryú*, to be good, རྩ་ཁྱུང་ *sák-ryú*, to rejoice ; རྩ་ཁྱུང་ *tóp*, to support, རྩ་ཁྱུང་ *sák-tóp*, to uphold the mind, to encourage, to comfort. རྩ་ཁྱུང་ *lót*, to return ; prefixed gives signification of repetition, corresponding to the English particle *re* ; thus,

ཕྱི་མཁའ་ *suk*, to make, (ལྷོ་ཕྱི་) *lót zük*, to re-make ; བྱ་ *thop*, to obtain, (ལྷོ་བྱ་) *lót thop*, to recover ; བྱ་ *byi*, to give, (ལྷོ་བྱ་) *lót byi*, to restore, &c., &c.

Nouns of Magnitude

may be expressed by the affixed Particle རྒྱ་ *mo*, (མཁའ་རྒྱ་ *d-mo*, mother), so—
 ལྷོ་ལྷོ་ *li*, a house, ལྷོ་རྒྱ་ *li mo re*, the large house ; རྒྱ་རྒྱ་ *rung-nyit úng*,
 the river Rung-nyit, རྒྱ་རྒྱ་རྒྱ་ *mo*, the great Rung-nyit
 river, &c. Affixed to verbs of magnitude and quality, it forms

Nouns, Adjectives, and Adverbs of Intensity,

thus—ལྷོ་ *gyáp*, to be much, to be numerous ; རྒྱ་ *tí*, to be large, to be great ;
 ལྷོ་རྒྱ་ *mo*, very much, very numerous ; རྒྱ་རྒྱ་ *mo*, very large, very great ;
 རྒྱ་རྒྱ་རྒྱ་ *tun-rot-pót á-tyúm tí mo sa gyáp*
mo tshál ngán, the grapes hung in large and numerous clusters ; (ལྷོ་རྒྱ་ *go*
gyáp mo shi, I saw numbers ; རྒྱ་ *hum gyáp mo byi*, give him much,
 plentifully ; abundance.

A Patrial

is formed, by affixing རྒྱ་ *mo*, to the name of the country, thus—ཤྤ་ *pát*, Tibet,
 ཤྤ་རྒྱ་ *pát mo*, a Tibetan ; ཤྤ་ *prú*, Butan, ཤྤ་རྒྱ་ *prú-mo*, a Butian, or, (as com-
 monly called) a Butia ; ཤྤ་ཤྤ་ *phi-ling*, Europe, ཤྤ་ཤྤ་རྒྱ་ *mo*, an
 European, &c.*

* Observe རྒྱ་ *mo*, as a particle of magnitude, with the Latin suffix *supra-mo*, *extre-mo*, *pri-mo*, *ulti-mo*, &c. ; also Sax. *ma*, more ; *maest*, *mo-est* = most, &c., &c.

This རྒྱ་ *mo*, is simply the basic creative *m*, (See *m*, and *Diagram* in Powers of Letters,) with the vowel affixed. In Lepcha, རྒྱ་ *m*, in itself forms one of the substantive verbs, *is*, *am*, *was* ; (it means also, to pray, synonymous with, to create, to make ; “ask and ye shall receive ;” whence Lep. རྒྱ་ *mo*, = མཁའ་རྒྱ་ *d-mo*, = Heb. *אִם* *ám*, a mother, (Eng. *am*, [being]) ; (so Lat. *a-mo* love, the flow that engenders [itself], produces, makes). In Tib. ཨ་ *a* represents an indefinite article, a, an, (being, matter) ; likewise, the capital, the stock, (the *Source*, whence all floweth) ; hence also, mother. In Sanskrit *मि* *má*, means, to create, to produce, also, mother. Arabic *ماء* *má*, water, semen, a mother, (productive flow) ; Persian *ما* *má*, we, (beings) ; Lepcha

Nouns of Diminutiveness

are formed, by the affix 𐄢 *kup*, (𐄢(𐄢 *á-kup*, a child, little); so, 𐄢𐄢 𐄢 *ĩ kup*, a small house, a cottage; 𐄢𐄢 𐄢 *fyu kup*, a pipkin; 𐄢 *óng*, a child, 𐄢 𐄢 *óng kup*, a little child; 𐄢𐄢𐄢 𐄢 𐄢 *rung-nyit úng kup*, the little Rung-nyit river. Like (𐄢 *mo*, it may be affixed to a verb, implying minuteness, forming and giving emphasis to

(𐄢 *mo*, a female, (sex); Chin. 母 *mo*, mother; Sax. moder, Lat. mater, (μήτρα a womb); mulier &c.; a genitrix; (so, milk, the flow and power of *m*, productive force flowing from the μᾶμμα, the productive source; see *l*, *k*, &c. in P. of L.) The word *man* is compounded of above creative *m* with the basic formative *n*, flowing with primitive force; hence *man* (Chin. 民 *min* men,) simply signifies, the created being; emphatically, above all other *ani-ma*. It was formerly, like the Lepcha 𐄢𐄢 *ma-ró*, applied to either sex; so *he-man*, *she-man*, &c.; so also *wo-man*, (root, Lep. 𐄢 *w*, to be worthy, worth; Privative, Sax. *wa*, sorrow, woe, ("in sorrow shalt thou bring forth children"); Sansk. 𐄢 *we*, to weave; Sax. *wefan*, to weave; *wef*, *wif*, a woman, a wife, = a weaver; so Lep. 𐄢𐄢(𐄢 *wo-mo*, a spindle, a spinning-wheel,—symbolical of the flow of the life, and work of a woman. Sax. *wer*, a man (the primeval flow of *w*), is applied to the male; (see *w*, *r*, &c. in Powers of Letters).

The same word *man* is seen flowing with privative force in the Lep. 𐄢𐄢 *mán*, to wan, to want, to be minus, adverb, no, not; Sansk. 𐄢𐄢 *má*, no, not, *non*; Heb. 𐄢𐄢 *mán*, to refuse, to deny; Arab. 𐄢𐄢 *mán*, to forbid; Sax. *man*, sin, evil; Lat. *mal*, *malus*, &c. &c. We have it again with primitive power in Sansk. 𐄢𐄢 *man*, the soul, the spirit, 𐄢𐄢 *mán*, honor, (honor, literally, flowing with *high*, *living* spirit: privative, Fr. *honi*, evil, dishonor). In Latin we find *mo*, as a suffix to *ho*, *ho-mo*, signifying man, (not radically, as has been rendered, from *humus* earth-born; but simply born of or created with *h*, (life). In Chinese *ho*, is a radical, and frequent recurring word, implying a primitive flow, as, 呼 *ho*, to breathe forth; 𐄢 *ho*, air; 火 *ho*, fire; 𐄢 *ho*, sound; 河 *ho*, a river, (all flowing forth); 𐄢 *ho*, good, (primitive); 𐄢 *ho*, to unite, (the flow round, the circular flow); 𐄢 *ho*, grain, (the fuel, the support of life); 𐄢 *ho*, *hse*, blood = (the flow = life), &c. So Heb. 𐄢𐄢 *hi*, 𐄢𐄢 *jah*, 𐄢𐄢 *ja-hi*, lit. existing, being, (the Being, I am); Arab. 𐄢 *ho*, *hu*, he is, (the Being); Heb. 𐄢𐄢 *hoa*, he, the Being; Arab. 𐄢𐄢 *hoa*, the air, (the spirit); Hind. 𐄢𐄢 *hoa*, was; 𐄢𐄢 *ho*, art; 𐄢𐄢 *hi*, is, (the Being), &c., &c. Take examples of *h* in the pronouns, (the pronouns, primitively, representing the First Being); Lep. 𐄢𐄢 *hó* thou, (the Being); Lep. 𐄢𐄢 *hu*, Sax. and Eng. he, (the Being); Lep. 𐄢𐄢 *hu-s*, (of he), Sax. and Eng. *his*, (the Being's); Inflection, Lep. 𐄢𐄢 *hum*, Sax. and Eng. *him*; (Arab. 𐄢𐄢 *ham*, a mutual flow, [of the Persons]), Sansk. 𐄢𐄢 *ham*, we (Sax. *hwam*, whom;) Lep. 𐄢𐄢 *á-yú*, Sax. *cow* Eng.

Noun, Adjective, and Adverb,

thus— ㄅ) *chu*, to be small, ㄅ) ㄝ) ㄱ) *chu kup re*, the small one, the little one;
 (ㄱ) ㄅ) ㄝ) ㄱ) ㄝ) ㄱ) *zo chu kup nyi bām*, there is only a very little rice; ㄱ) ㄅ) ㄝ) ㄱ)
 ㄱ) ㄱ) ㄱ) *hu chu kup māt ma zo ne*, he only ate very little.*

The Season, or Appropriate time

for anything, is expressed by the suffix ㄱ) *rón*, and may be affixed to Substantives,

ye, you; Lep. ㄱ) ㄝ) *ku-yá*, Sax. *heo, hii*, &c. Eng. *they*; Inflect. ㄱ) ㄝ) *ku-yúm*, Sax. *heom, hom*, Eng. *them*; Sax. Gen. *hi-ra*, of them, (relatively, of the being); comparatively, Sax. *heah, hiah*, high; *hiera*, higher, (Gr. *ἱερός*, appertaining to [*ia, eia* the Being] the Gods, [the eternal flow], Lat. *heres*, the heir, the successor, [the flow on flow]), Ger. *herr*, man, (hon); Sax. *herra*, a lord, Gr. *ἥρως*, Lat. *heros*, a hero, (emphatically, a man, a being). So we have Arab *ملي mai*, implying extension, Sans *महा ma-ha*, great, (high flow, life), &c. In the Heb language, *ho*, means a man. (For the root and the power of *h*, in these, and in all other words, see *h*, in Powers of Letters.)

The Lepcha word ㄱ) *ma-ró*, is seen flowing with primitive force in the Heb. מָרָד *mará*, erect (as man), high, exalted, Chaldee *ma-ra*, a great man, (Arab. *مير mir*), a prince, a lord; (Sax *mere*, Lat. *maris*, Fr. *mer*, [*more, mother*], a lake, a sea, (whence the waters [the spirits] flow and return); Hind. *मिरा mira*, mine, (the Lord's). Compare also Lep. ㄱ) *ma-ró*, with the Latin word *mas*, (*ma's*, of or belonging to the being), dropping the *r* and resuming it again in the inflection, *ma-ris*, whence, *Mars*, martial, &c, so also, *mos, mo-ris*, of, or appertaining to the (primitive, the right) way of man = *mo-ral*, &c. The privative force is at once seen in such words, as Lep. ㄱ) *ma-ri*, dirt, pollution, Sansk. *मृ मri*, मरु *ma-rá*, Lat. *mors, mortis*, (μῆρος,) of or appertaining to the (μῆρος) destiny of man = death; Pers *مرد ward*, (prim.) a man; *مردم mur-dah*, (life flown), dead, Eng *murder*, &c.; *mor-tality*. (Note also, ㄱ) *ma-rum*, the allotted period of life; likewise, ㄱ) *ma-ra*, an evil spirit of great malignity [Sans. *मृ Gr μῆρος*] whose influence is fatal; so, Heb. מָרָד a spreading evil, [Lev xiii. 51, מַמְרָד translated, a fretting leprosy], מָרָד bitter, Sans. *मरु* a desert, without water, [without *روح spirit*, life]; so, Gr. *μαρῖνω, μάραναι*, a flow to naught, to death; Eng. to *mar, murr, murrain*, &c., &c.;—see, definition of primitive and privative letters in P. of L.). So also Lep. ㄱ) *m*, negative, privative, not, without; Tib. *མ md*, not, Pers. *مړ mud*, dead, (without *a*), Heb *מָת mat*, dead, (without *af*), Arab. *موت mot*, repose, death, (without *of*), &c. &c.; (see *m*, *g*o. in Powers of Letters).

In making, here, these few desultory observations, it is not my object to give an exposition of the powers of letters, nor would it be possible to do so within the limits of a foot-note; but I hope, shortly, to publish a work, with a diagram, showing the true Powers of Letters; exponential of the basis of all language and tongues.

ㄱ) *Kup*, a child, a out, &c.

or verbs, thus, (ᳵ) *ayok*, work, (ᳵ) (ᳵ) *ayok rón*, work time; (ᳵ) *lyón*, play, (ᳵ) (ᳵ) *lyón rón*, play time; (ᳵ) (*pát*, to sow, (ᳵ) (ᳵ) *pát rón*, sowing time; (ᳵ) *ayek*, to reap, (ᳵ) (ᳵ) *ayek rón*, reaping time, harvest, &c.

Nouns expressing—time, the period of,—may be expressed by the word, (ᳵ) *thok*, thus, (ᳵ) (*óng*, a child, (ᳵ) (ᳵ) *óng thok*, childhood; (ᳵ) (*pa-nyóm*, an old man, (ᳵ) (ᳵ) (*pa-nyóm thok ká*, in old age; (ᳵ) (*mi*, a man, (ᳵ) (ᳵ) (*mi thok*, a generation, a period of one generation. It is also affixed to verbs, in the form of abstract nouns, thus, (ᳵ) (*zú*, to live, (ᳵ) (ᳵ) (*zúm thok ká*, during lifetime, &c.

Adjectives

expressing worthy, deserving of, fit for, proper, may be formed from verbs by affixing the suffix (ᳵ) *chhok*, thus—(ᳵ) (*lun*, to reprimand, (ᳵ) (ᳵ) *lun chhok*, fit to be reprimanded, blameworthy, reprehensible; (ᳵ) (*kryón* to praise, (ᳵ) (ᳵ) *kryón chhok*, deserving of praise, praiseworthy, commendable; (ᳵ) (*zo*, to eat, (ᳵ) (ᳵ) *zóm chhok*, fit for eating, edible.

This form of speech may be also expressed, by the verb (ᳵ) *thup*, to be fitting to be admissible, &c., thus, (ᳵ) (ᳵ) *zóm thup*, admissible food, food fit for eating, &c.; it likewise may be rendered by the particle (ᳵ) *shet*, for, on account of, so, (ᳵ) (ᳵ) *zóm shet*, for eating, edible, (see also, (ᳵ) *shet*, p. 97).

Comparative Similitude

may be expressed by the suffix, (ᳵ) *zang*, thus, (ᳵ) (ᳵ) *á-re zang*, like this; (ᳵ) (ᳵ) *o-re zang*, like that; (ᳵ) (ᳵ) (ᳵ) *á-chu re zang*, like that down there; (ᳵ) (ᳵ) (ᳵ) *á-hup zang*, like a child, childish; (ᳵ) (ᳵ) *óng zang*, boyish; (ᳵ) (ᳵ) *ta-ayu zang*, womanish; (ᳵ) (ᳵ) *ta-gri zang*, manly; (ᳵ) (ᳵ) *pa-no zang*, king-like, kingly; (ᳵ) (ᳵ) *so-zang*, cold, (ᳵ) (ᳵ) (ᳵ) (ᳵ) *hó so-zang re zang nyóng*, do you feel cold, (literally, after the manner of cold).

External Resemblance

may be indicated by the particle རྩུ་ *mu*, thus, རྩུ་ རྩུ་ *dak mu*, to be sick, རྩུ་ རྩུ་ *dak mu*, sickly ; རྩུ་ རྩུ་ *mák mu*, deathlike ; རྩུ་ རྩུ་ *sóm mu*, an eatable appearance, palatable looking, &c.

From Substantives, derived from the Tibetan, Adjectives of intensity, expressing possession, fulness, &c., may be formed by the addition of the particles, རྩུ་ *chen*, and རྩུ་ *den*, (derived from the Tibetan adjective formatives, རྩུ་ *chen*, རྩུ་ *ldan*), thus, རྩུ་ *nor*, wealth, རྩུ་ རྩུ་ *nor-den*, rich, wealthy ; རྩུ་ རྩུ་ *rin chen*, valuable, costly ; རྩུ་ རྩུ་ *nóng chen*, (རྩུ་ རྩུ་ *snang-chan*, full of light) invaluable, very precious ; རྩུ་ རྩུ་ *ú-chen*, headed character, (རྩུ་ རྩུ་ *dbu chan*, large Tibetan character). A superlative may be formed by the suffix རྩུ་ *chhok*, as explained under head of Degrees of Comparison, (page 32), &c.

2nd.—Of Negation.

The negative, no, is expressed by, རྩུ་ རྩུ་ *má ne*, རྩུ་ *mán*, རྩུ་ རྩུ་ *mán ne*, as stated under head of Adverbs.

A verb is expressed negatively by prefixing the particle, རྩུ་ *ma*, and affixing རྩུ་ *ne*; thus, རྩུ་ *ya*, to know, རྩུ་ རྩུ་ རྩུ་ *ma ya ne*, not to know ; རྩུ་ *shi*, to see, རྩུ་ རྩུ་ རྩུ་ *ma shi ne*, not to see ; རྩུ་ *són*, to be dry, རྩུ་ རྩུ་ རྩུ་ *ma són ne*, not to be dry.

Verbs ending in a vowel, may generally have a negative *n* surposed in addition to the one affixed, thus, རྩུ་ *nyi*, to be, to have, རྩུ་ རྩུ་ རྩུ་ *ma nyin ne*, not to be, not to have ; རྩུ་ *khu*, to be able, རྩུ་ རྩུ་ རྩུ་ *ma khun ne*, not to be able.

When a verbal Particle forms part of the sentence, it follows the negative sign, and the རྩུ་ *ne* becomes changed to རྩུ་ *na*, thus, རྩུ་ རྩུ་ རྩུ་ *go ma nóng na*

bám, I am not going, 𐄂𐄂𐄂𐄂𐄂 *hu ma nong na sho*, he will not go; 𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂 *hu ma nong na shang a*, will he not go? &c.

In the employment however of the present participle, the negative particle is incorporated in the participle sign; thus, ལྟོ ལྟོ་ལྟོ་ *lī wung*, speaking, མེ ལྟོ་ལྟོ་ *ma lī nung*, not speaking; ལྟོ་ལྟོ་ *mát tung*, doing, མེ ལྟོ་ལྟོ་ *ma mát nung*, not doing.

Another negative particle is expressed by, ၵ num. This appears to be a coalesced form of the particles ဒ ma, ဝ na; thus, (ဝှံ့ ပိာ်း ဒ (Ḡ go pī ma o, I am writing, (ဝှံ့ ဒ ပိာ်း ၵ (Ḡ go ma pī num o, I am not writing, or, I shall not write, (instead of ဒ ပိာ်း ဝ ဒ (Ḡ ma pī na ma o, which would be long and inelegant); (ဧၼ် ပိာ်း ဒ ပိာ်း ,ဝှံ့) ဒ (ဝှံ့) (Ḡ kyón dīt ma nyin nung ma go num o, it is not that I am wanting in compassion. ၵ (Ḡ num o, may be affixed to the negative Adverb, without the intervention of the verb, thus, ဒ (ဝှံ့) (Ḡ m^a num o, not so, by no means.

A Negative Agentive

may be rendered by affixing (O *bo*, to the preceding particle, (O *num*, united to a verb; this forms nouns and adjectives of negation, represented in English by the prefixed particles *un*, *in*, *ir*, &c.; thus, (O *jóng*, to be experienced, (O *ma jóng num bo*, an inexperienced person, inexperienced; (O *fa-lyeng ma jóng num bo*, an inexperienced youth; (O *khu*, to be able; (O *ma' khun num bo*, unable, impracticable; (O *ma thup num bo*, improper; (O *ma lyok num bo*, unlike; (O *ma zak num bo*, incorrect; (O *á-tyan*, an occurrence, (O *á-tyan ma ryú num bo*, an unlucky event, an inauspicious, unpropitious occurrence; (O *chik*, to measure, measurement, (O *chik ma khun num bo*, immeasurable; (O *krin so*, gratitude, (O *krin so ma ya num bo*, not to know gratitude, ungrateful; (O

krút, counsel, (ခံ *chhóm*, to agree, မှီဝဲ (ခံ ဝဲ) (ဝ *krút ma chhóm num bo*, not agreeing in counsel, dissentient, &c.

The English privative particle "less", &c., is particularly expressed by affixing to a noun, မှီဝဲ (ဝ *ma nyin num bo*, one not possessing, without; thus, မှီဝဲ (ဝ မှီဝဲ (ဝ *á-bo ma nyin num bo*, without a father, fatherless; မှီဝဲ (မိ) မှီဝဲ (ဝ *á-kup ma nyin num bo*, childless; မှီဝဲ မှီဝဲ (ဝ *grón ma nyin num bo*, hopeless; မှီဝဲ *chhet*, strength, မှီဝဲ မှီဝဲ (ဝ *chhet ma nyin num bo*, without strength, feeble, &c.

An Adjective

signification may be given, by affixing the particle မှီဝဲ *sa*, to the Negative Participle, thus, (ဝ *kho*, to be useful, မှီဝဲ (ဝ (ဝ) မှီဝဲ (ဝ *ma kho nung sa thám*, or, (ဝ မှီဝဲ (ဝ) မှီဝဲ (ဝ *kho ma nyin nung sa thám*, a worthless article.

Adverbs of Negation

may be formed by affixing မှီဝဲ *ne* to the affirmatives, thus, မှီဝဲ (ဝ *sa-thá la*, မှီဝဲ (ဝ *shok ná la*, ever, မှီဝဲ (ဝ မှီဝဲ (ဝ မှီဝဲ (ဝ *sa-thá la ma nyin ne*, မှီဝဲ (ဝ မှီဝဲ (ဝ မှီဝဲ (ဝ *shok ná la ma nyin ne*, never; မှီဝဲ (ဝ မှီဝဲ (ဝ မှီဝဲ (ဝ *sa-bá la ma nyin ne*, no where; မှီဝဲ (ဝ မှီဝဲ (ဝ မှီဝဲ (ဝ *to la ma nyin ne*, no one; မှီဝဲ (ဝ မှီဝဲ (ဝ မှီဝဲ (ဝ *shú la ma nyin ne*, nothing; မှီဝဲ (ဝ မှီဝဲ (ဝ မှီဝဲ (ဝ *sa-re lu ma nyin ne*, no way, no means, no manner, &c.

Verbs in the negative form, may be used adverbially, thus, မှီဝဲ *chhet*, to stop, to cease, မှီဝဲ မှီဝဲ *ma chhet ne*, not to cease; (မှီဝဲ *so yu*, to rain, (မှီဝဲ မှီဝဲ (ဝ *so ma chhet na yu*, to rain without ceasing, incessantly; (ဝ *ro*, to fear, မှီဝဲ (ဝ *ma ro na nung*, to go along fearlessly; this form may be more fully expressed by adding the conjunctive participle sign; or the Auxiliary verb, မှီဝဲ *mát*, may be introduced, thus, မှီဝဲ (ဝ မှီဝဲ (ဝ မှီဝဲ (ဝ *ma ching na lung zúk*, or, မှီဝဲ (ဝ မှီဝဲ (ဝ

not dream of such a thing. This form, though sometimes found in books, would, now, be very rarely used in colloquy.

The Tibetan Negative

particle མེད *met*, (མེད *med*), is sometimes affixed to verbs derived from the Tibetan ; thus, འོ་མེད *nóng-met*, without value, valueless, (from འོ་མེད *snang med*, destitute of light); འོ་མེད *dbok-met*, (འོ་མེད *bdag med*), without an owner, ownerless; འོ་མེད *ú-met*, (འོ་མེད *dbu med*, without a head, headless), the small Tibetan character.

The Negative Imperative

is formed, by changing the affixed particle འོ *ne*, into འོ་མེད *nun* ; thus, མེད འོ་མེད *ma lí nun*, do not speak ; མེད འོ་མེད *ma ro nun*, do not fear.

When the verb ends in a consonant, the final may be reduplicated and embodied in the negative postposition, or it is optional not to do so ; thus, མེད མེད འོ་མེད *ma mát tun*, or, མེད མེད འོ་མེད *ma mát nun*, do not, don't ; མེད མེད འོ་མེད *ma jòk kun*, do not make a noise ; མེད མེད འོ་མེད *ma hryòp pun*, do not cry ; མེད མེད འོ་མེད *ma thang ngun*, do not drink, &c. ; or, འོ་མེད *nun*, may, at pleasure, be used with all ; the reduplication of the final, however, is in general to be preferred.

3rd.—Of Inflection.

There is not much inflection in the Lepcha language, but some words, when transmuted from verb to noun, or adjective, or before certain particles and auxiliary verbs, undergo a degree of change.

Substantive nouns are uninflected by number or case. The form of inflection, in the declension of pronouns, has been given under the head of pronouns.

Verbs, ending in a vowel, when changed to the simple form of adjectives, by the addition of the prefix འོ *a*, invariably, (when capable of final inflection), assume

the final *m*; thus, shú *sú*, to be hot, to be pungent, á-súm *hot, pungent*; (see also under head of adjectives, pages 30, 31).

All verbs are not inflected, (as exemplified in pages 31 and 47), but such as do take inflection, take it before auxiliary verbs, (not indicative of tense), such as khu , to be able; lel , to be finished; gát , to desire; mát , to make, to do, &c. Also before particles and words forming adjectives and nouns of agency, manner, place, &c., as bo , lat , lu , lyáng , &c.

Nouns or formative adjectives, formed from verbs ending in a vowel, when inflected, may assume either of the three (3) finals, *m*, *n*, or *t*, according as custom or a regard to euphony may have prescribed. Nouns generally take the last mentioned final, only a very few, formed with the prefixed á , possess the final *n*, (not including such as are derived from verbs ending in *ng*).

The following are examples—

Verb.	Adjective.	Noun.
shú , to be fat,	á-shúm , fat,	á-shút , fat.
ryú , to be good,	á-ryúm , good,	sák-ryút , pleasure, cheerfulness.
ái , to come,	á-áim , coming,	á-dit , a coming. sák-á-áim , pleasure, satisfaction.
tsú , to boil,	á-tsúm , boiling,	sák-tsúm , ebullition of spirits, gaiety, hilarity.
á , to be warm,	á-ám , warm,	á-ám , warmth.
thi , to arrive,	thit bo , Ag. arriver,	á-thit , arrival.
dyu , to fight,	dyut bo , a fighter,	á-dyut , war, battle.
tu , to be ominous,	tum bo , ominous,	á-tum , the evil effect of the omen.

ru, to be far,	{ 𐄎 𐄎 ma-rum, far, sometimes 𐄎 𐄎 á-rum, }	𐄎 𐄎 ma-rum, far, afar.
hrú, to be hot,	𐄎 𐄎 á-hrúm, hot,	𐄎 𐄎 á-hrún, heat.

Further inflection takes place, in the change from (𐄎 𐄎, to (𐄎 𐄎, and from 𐄎 ng, to 𐄎 n. The following are examples:—

Change from (𐄎 𐄎, to (𐄎 𐄎.

𐄎 zo, to eat,	{ 𐄎 𐄎 zóm bo, Adj. eating, Ag. eater, }	𐄎 𐄎 á-zóm, food.
𐄎 tho, to place,	{ 𐄎 𐄎 thóm bo, Adj. placing, Ag. placer. }	𐄎 𐄎 thóm-lát, location, installation.
𐄎 bo, to give,	{ 𐄎 𐄎 bóm bo, Adj. giving, Ag. giver. }	𐄎 𐄎 bóm lát, the giving, donation, gift.

Exceptions.

𐄎 so, to convey,	𐄎 𐄎 so bo, Ag. conveyer,	{ 𐄎 𐄎 so lát, conveyance, vehicle. }
𐄎 ro, to fear,	{ 𐄎 𐄎 rom bo, Adj. fearful, Ag. fearer, }	𐄎 𐄎 rom lát, fear, dread.
𐄎 klo, to fall,	𐄎 𐄎 klóm bo, a faller.	{ 𐄎 𐄎 klóm lu, manner of falling. }

Change from 𐄎 ng, to 𐄎 n.

𐄎 thang, to drink,	𐄎 𐄎 than bo, a drinker,	𐄎 𐄎 á-than, drink.
𐄎 rang, to watch,	𐄎 𐄎 ran bo, a watcher,	𐄎 𐄎 ran lu, mode of watching.
𐄎 dāng, to run,	𐄎 𐄎 dān bo, a runner,	𐄎 𐄎 dān lyang, means of, or place for running.
𐄎 klóng, to send,	𐄎 𐄎 klón bo, a sender,	𐄎 𐄎 klón lóm, way of sending.
𐄎 lóng, to lead,	𐄎 𐄎 lón bo, a leader,	𐄎 𐄎 lón khu, to be able to

𣪠 *lyáng*, to hand round, { 𣪠 𣪠 (o *chí lyán bo*, } 𣪠 𣪠 *lyán lel*, banded
cup-bearer, } round, distributed.

ㄊㄩㄥˋ *dòng*, to search, (ㄉㄨㄥˋ ㄅㄛ *dòng bo*, a searcher, { ㄉㄨㄥˋ ㄕㄜ *dòng shet*, means of
searching.

𪛗 (ryáng, to crow, (as a cock), $\left\{ \begin{array}{l} \text{𪛗 𪛗 (o hik ryán bo,} \\ \text{a cock that crows,} \end{array} \right\}$ 𪛗 (á-ryán, the crow of a cock.

Exceptions.

‘(七) *myong*, to be versed in,

‘(7) (0 *myong bo*, one versed in.

‘*Ŭ jòng*, to be accustomed to,

ㄅ ㄅ *O jōng bo*, one accustomed.

• 頌 *hóng*, to be low,

㗎 㗎 *hóng bo*, hollow.

‘*Sau sòng*, to be endowed with,

‘*Can* (*O* *sóng* *bo*, endowed with.

‘(e shong, to dry,

&c. (C N) *shong lyáng*, a drying place.

. All verbs, capable of final inflection, assume their special inflection, when preceded by the adjective, and nominal particle **Ḷ á**; but all verbs that bear inflection, do not necessarily take this prefixed **Ḷ á**; thus, the verbs **Ḷw̃ lī**, to speak; **Ḷē shī**, to see; **Ḷo tho**, to place; ***Ḷ dú**, to dig; **Ḷw̃ byi**, to give, &c.; may all be inflected, as, **Ḷē Ḷ shīm khu**, to be able to see; **Ḷw̃ thóm lyáng**, a place for placing on, a rest; ***Ḷ Ḷ dún jóng bo**, one accustomed to dig; **Ḷw̃ Ḷ byin bo**, a giver, &c. In such verbs, the **á**, could not be correctly prefixed, **á-byin**, **á-shīm**, &c., would not be idiomatic. An exception occurs in **lī**, to speak, for though **á-lin**, would not be accurate, **Ḷw̃ á-lī**, is so; the sense, however, becomes modified to the instrument of speech—the tongue.

Inflection is not affected by the intervention of a word or words between the inflected and inflecting verb; thus, $\text{ḥw} \tilde{\text{li}}$, to speak, $\text{ḥw} \text{ḥ} \text{lin khu}$, to be able to speak, $\text{ḥw} \text{ḥ} \text{ḥ} \text{lin ma khun ne}$, to be unable to speak; $\text{ḥw} \text{ḥ} \text{ḥ} \text{lin ma tsu ne}$, not to dare to speak; $\text{ḥw} \text{ḥ} \text{ḥ} \text{ḥ} \text{lin á-gyáp máts bo}$, one who speaks much; $\text{ḥw} \text{ḥ} \text{ḥ} \text{ḥ} \text{dang}$, to run, $\text{ḥw} \text{ḥ} \text{ḥ} \text{ḥ} \text{dan chóngh khum bo}$, one able to run swiftly, &c.

Inflection does not take place in verbs that are directly derived from the Tibetan; thus, རྒྱུ་ *jü*, to sit, རྒྱུ་ (འ་ *jü bo*, a sitter, (never *jün bo*), &c.

No inflection takes place before verbs or particles indicative of tense, or voice, or that bear merely a transitive sense, nor before the particles of declension, ordinary postpositive particles, or the adverbial particle 𐌆 *la* ; thus, 𐌆𐌃𐌆𐌃𐌆𐌃 *li byi*, to tell ; 𐌆𐌃𐌆𐌃𐌆𐌃 *klóng nyón*, to send off ; 𐌆𐌃𐌆𐌃𐌆𐌃 *tho ayat*, to place down, to leave off, to leave alone ; 𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃 *shi thóm bo*, the thing seen, the view ; 𐌆𐌃𐌆𐌃𐌆𐌃 *ro nun*, through fear ; 𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃 *sa*, for eating, &c. (Not, *lin byi* ; *klón nyón* ; *thóm ayat* ; *shim thóm bo* ; *rom nun* ; *sóm sa* ; unless the two latter were altered to nouns, then, 𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃 *á-rom nun* ; 𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃𐌆𐌃 *á-sóm sa*, would be correct).

An exception to this rule is met with in the particle $\text{ㄟ} \bar{\text{det}}$; verbs, ending in a vowel, are inflected before it; thus, $\text{ㄟ} \bar{\text{lin det}}$, speaking, or just about to speak; $\text{ㄟ} \bar{\text{dit det}}$, coming, or just about to come. (No other verb or particle, representative of the tense, such as *bám*, *ngán*, *sho*, *fát*, *shang*, *lung*, &c., occasions inflection. The verb $\text{ㄟ} \bar{\text{kón}}$, [before which inflection takes place], is indicative of the imperative mood, and is an auxiliary verb similar to *khu*, *lcl*, &c).

Also before the verb **ဂံ** *nóng*, to go, no inflection takes place; **ဂံ** *nón*, forming a past tense, as, **ဟုၤ တီၤ ဂံ** *hu thī nón*, he arrived, of course does not inflect, and though sometimes acting apparently as an auxiliary verb; as, **မၤ နီၤ ဂံ** *go zúk nóng sho*, I shall go and do it; **ဟုၤ လိၤ ဂံ** *hum lí nón*, went to speak to him; it is in fact independent of the preceding verb, the sentence being elliptical, as explained in page 51.

The above are rules for inflection and non-inflection, as far as can be laid down. A little observation and practice will soon enable the learner to acquire the knowledge of what words *do*, or do not take inflection.

4.—Of Numeration.

The Lepcha Numerals are similar to the Tibetan. The figures, and the written denominations, are as follows :

Cardinal Numbers.

1	ᳵ(kát, one.	6	ᳵ ᳵ᳚ ta-rak, six.
2	ᳶ nyat, two.	7	ᳵ ᳵ᳚ ka-kyak, seven.
3	᳷ sám, three.	8	ᳵ ᳵ᳚ ka-ku, eight.
4	᳸ fa-ti, four.	9	ᳵ ᳵ᳚ ka-kyót, nine.
5	᳹ fa-ngo, five.	10	ᳵ᳚ ᳵ᳚ ka-ti, ten.

Eleven, twelve and the 'teens are expressed by affixing ᳶ(tháp, to the digits, combined with ᳵ᳚ ka-ti, ten, thus, [twelve.

11 ᳵ᳚ ᳵ᳚ ᳵ᳚ ᳶ(ka-ti kát tháp, eleven. | 12 ᳵ᳚ ᳶ ᳶ(ka-ti nyat tháp,

This form is generally abbreviated, by leaving out ᳵ᳚ ka-ti, thus—

13	ᳵ᳚ ᳶ(sám tháp, thirteen.	17	ᳵ᳚ ᳵ᳚ ᳶ(ka-kyak tháp, seventeen.
14	ᳵ᳚ ᳸ ᳶ(fa-ti tháp, fourteen.	18	ᳵ᳚ ᳵ᳚ ᳶ(ka-ku tháp, eighteen.
15	ᳵ᳚ ᳹ ᳶ(fa-ngo tháp, fifteen.	19	ᳵ᳚ ᳵ᳚ ᳶ(ka-kyót tháp, nineteen.
16	ᳵ᳚ ᳵ᳚ ᳶ(ta-rak tháp, sixteen.	20	ᳵ᳚ ᳵ᳚ khá kát, twenty, one score.

and so on, adding one, two, &c and then proceeding on by scores, ᳵ ᳵ᳚ khá kát sa kát, twenty-one; ᳵ ᳵ᳚ ᳶ khá kát sa nyat, twenty-two, &c.; ᳵ ᳵ᳚ ᳵ᳚ khá kát sa ka-ti, thirty; ᳵ ᳵ᳚ ᳵ᳚ ᳶ(khá kát sa ka-ti kát tháp, or, ᳵ ᳵ᳚ ᳶ(khá kát sa kát tháp, thirty-one; ᳵ ᳵ᳚ ᳶ(khá kát sa nyat tháp, thirty-two, &c.; ᳵ ᳶ khá nyat, forty; ᳵ ᳶ ᳵ᳚ khá nyat sa ka-ti, fifty, &c.*

* This form was of course very cumbersome and awkward, entirely preventing the teaching of ordinary arithmetic. A decimal mode was necessary; which the Lepchas, on being taught, at once saw the advantage of, and learned with avidity. In a school which I established, during the short period I had the opportunity of conducting it, the Lepchas made great progress in arithmetic; and now, on all occasions when counting, they adopt the decimal mode taught them.

For the reason mentioned in the foot note, I altered this mode of reckoning, by introducing a regular decimal system. ㄱ *ka*, is an abbreviation of, and stands for $\text{ㄱ}\tilde{\text{ㄹ}}$ *ka-li*, ten, therefore from ten upwards, the notation may be expressed, $\text{ㄱ}\tilde{\text{ㄹ}}$ *ka kát sa kát*, eleven; $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ *ka kát sa nyat*, twelve, &c; $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ *ka kát sa ka-kyót*, nineteen.

- 20 20 $\text{ㄱ}\tilde{\text{ㄹ}}$ *ka nyat*, twenty.
 21 21 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ *ka nyat sa kát*, twenty-one.
 22 22 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ *ka nyat sa nyat*, twenty-two.
 29 29 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *ka nyat sa ka-kyót*, twenty-nine.
 30 30 $\text{ㄱ}\tilde{\text{ㄹ}}$ *ka sám*, thirty.
 40 40 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *ka fa-li*, forty.
 50 50 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *ka fa-ngo*, fifty.
 60 60 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *ka ta-rak*, sixty.
 70 70 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *ka ka-kyak*, seventy.
 80 80 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *ka ka-ku*, eighty.
 90 90 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *ka ka-kyót*, ninety.
 100 100 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *gyó kát*, one hundred.
 101 101 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ *gyó kát sa kát*, one hundred and one.
 102 102 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ *gyó kát sa nyat*, one hundred and two.
 110 110 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ *gyó kát sa ka-ti*, one hundred and ten. [eleven.
 111 111 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ ㄷ *gyó kát sa ka kát sa kát*, one hundred and
 120 120 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ ㄷ *gyó kát sa ka nyat*, one hundred and twenty.
 130 130 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ ㄷ *gyó kát sa ka sám*, one hundred and thirty.
 200 200 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ *gyó nyat*, two hundred.
 300 300 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ *gyó sám*, three hundred.
 400 400 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ ㄷ *gyó fa-li*, four hundred.
 500 500 $\text{ㄱ}\tilde{\text{ㄹ}}$ ㄴ ㄷ ㄷ ㄷ ㄷ *gyó fa-ngo*, five hundred.

600 ལྷོ་རྩ་ལྔ་ཅུ་ *gyò ta-rak* six hundred.

700 ལྷོ་རྩ་ལྔ་ཅུ་ *gyò ka-kyak*, seven hundred.

800 ལྷོ་རྩ་ལྔ་ཅུ་ *gyò ka-ku*, eight hundred.

900 ལྷོ་རྩ་ལྔ་ཅུ་ *gyò ka-kyót*, nine hundred.

999 ལྷོ་རྩ་ལྔ་ཅུ་ ལྷོ་རྩ་ལྔ་ཅུ་ ལྷོ་རྩ་ལྔ་ཅུ་ *gyò ka-kyót sa ka ka-kyót sa ka-kyót*, nine hundred and ninety-nine.

1000 ལྷོ་རྩ་ལྔ་ཅུ་ *tong-hrók kát*, one thousand.

1010 ལྷོ་རྩ་ལྔ་ཅུ་ ལྷོ་རྩ་ལྔ་ཅུ་ *tong-hrók kát sa ka-ti*, one thousand and ten.

1011 ལྷོ་རྩ་ལྔ་ཅུ་ ལྷོ་རྩ་ལྔ་ཅུ་ *tong-hrók kát sa kát tháp*, one thousand and eleven.

1020 ལྷོ་རྩ་ལྔ་ཅུ་ ལྷོ་རྩ་ལྔ་ཅུ་ *tong-hrók kát sa ka nyat*, one thousand and twenty.

2000 ལྷོ་རྩ་ལྔ་ཅུ་ *tong-hrók nyat*, two thousand.

10,000 ལྷོ་རྩ་ལྔ་ཅུ་ *hri-tsho kát*, ten thousand, one myriad.

ལྷོ་རྩ་ལྔ་ཅུ་ *búm tsho kát*, or ལྷོ་རྩ་ལྔ་ཅུ་ *búm kát*, one hundred thousand, one *lakh*.

ལྷོ་རྩ་ལྔ་ཅུ་ *so-yá kát*, one million. ལྷོ་རྩ་ལྔ་ཅུ་ *che-wó kát*, ten millions, one *kror*.

ལྷོ་རྩ་ལྔ་ཅུ་ *tung-chhúr kát*, a hundred millions.

ལྷོ་རྩ་ལྔ་ཅུ་ *ther-búm kát*, a thousand millions.

ལྷོ་རྩ་ལྔ་ཅུ་ *hrók hrik kát*, a hundred thousand millions.

ལྷོ་རྩ་ལྔ་ཅུ་ *só-só-yá kát*, a billion.

The large numbers are taken from the Tibetan.

The Ordinals

are formed from the cardinals by affixing to the latter the particle འོ་ *bo*; thus, འོ་ལྷོ་ *kát bo*, the first; འོ་ལྷོ་ *nyát bo*, the second; འོ་ལྷོ་ *sám bo*, the third; འོ་ལྷོ་ *sa-ti bo*, the fourth, &c.

To this an adverbial signification may be given by adding *sa*, or *ká*; thus, *kat bo sa*, or *kat bo ká*, with reference to the first, firstly, or *lyáng*, may be prefixed, so, *lyáng kat bo ká*, in the first place, firstly.

Multiplicative terms,

expressing times, fold, are effected by affixing to the cardinal numbers *thyin*, or *dyóm*; or by prefixing *pho*; thus, *kat thyin*, *kat dyóm*, or *pho kat*, one time, once; *nyat thyin*, &c., twice; *sám dyóm*, &c., thrice; *pho fa-lí*, four times, *pho fa-ngo bo re*, the fifth time, &c.

Distributive Numerals

may be formed by reduplicating the cardinals with *sa*, intervening; thus, *kat sa kát*, one by one, *nyat sa nyat*, two by two, &c.

Collective Numbers

are denoted, by different words, according to their significations; thus, the term to express two (persons or things), is expressed relatively (as shown under head of Pronouns), by affixing to the pronoun *nyi*, as, *hu-nyi*, those two persons or things; *nyum*, the two, both. Double (joined together) is rendered by *bryók*, &c., as *sa-dyar-mi bryók bo*, a double barrelled gun. Numbers, crowds, flocks, herds, &c., are expressed by *móng bo*, *súm bo*, *á-dóp*, *á-nór*, &c.; thus, *mi-móng*, a crowd of people, *luk dóp*, a flock of sheep, *bik nór*, a herd of cows, &c.

A time, a turn, is expressed by *po-len*, (sometimes, *pho-len*); thus, *ka-su po-len*, it is my turn, &c., &c.



PART VI.

SYNTAX; FIGURATIVE AND HONORARY SPEECH;
EXPLETIVES, &c., &c.

1.—Of Syntax.

The simplicity of the Lepcha language; the paucity of inflection, obviating the necessity of forms of concord in gender, number or case, or in the government of verbs, &c.; and with what has already, in this work, been said on the subject, leave little that needs explanation from syntax: a few remarks, however, may be deemed requisite.

In the formation of a sentence, the governing noun or the subject is, generally, placed first, the predicate follows; the object in the predicate clause precedes the verb; thus, ལ(ཚེ ལེ) (ལྷ) *sa-kon kung tyót*, Sakon felled a tree, (literally, Sakon tree felled).

The Article is seldom expressed, but when required the numeral adjective ལ(ཚེ) *kát*, one, *a*; or the particle ལ(ཚེ) *mu*, may be used; or, if definite, the particle ལ(ཚེ) *re*, (as explained under head of Articles, page 23); when employed they follow the noun; as, ལ(ཚེ) ལ(ཚེ) *cháng-gú kát*, a wolf.

Adjectives formed with the prefixed ལ(ཚེ), as a rule, follow the noun; thus, ལ(ཚེ) ལ(ཚེ) *cháng-gú á-tím*, a large wolf. Sometimes, however, the adjectives may precede the noun; thus, ལ(ཚེ) ལ(ཚེ) *á-má lóm*, a secret road; but this may be considered to be an hyperbaton, not the regular form.

When the article is employed with a noun in apposition, or with a noun and adjective, it follows the subsequent noun, or attribute; thus, ལ(ཚེ) ལ(ཚེ) ལ(ཚེ) ལ(ཚེ) *sa-kon ka-mór jem bo re*, Sakon the artist; ལ(ཚེ) ལ(ཚེ) ལ(ཚེ) *cháng-gú kung tyót*, the large wolf.

The objective case of a sentence, (either simple or compound), may be distinctly rendered by the inflected form of the article; thus, ၵဝ်(ၼံ) Ⴛ(ၶိန်) Ⴘ(ၺ်) Ⴞ(း) Ⴟ(း)
 Ⴝ(း) Ⴞ(း) Ⴟ(း) (*cháng-gú á-tim re luk-kuy á-chum rem thá*, the great wolf ate the small lamb,
 (lit. wolf great the, lamb small the, ate); Ⴛ(း) Ⴞ(း) Ⴟ(း) Ⴛ(း) Ⴞ(း) Ⴟ(း) Ⴛ(း) Ⴞ(း) Ⴟ(း)
*(sa-thang nun sa-^{hi}-chi sa-gyeng sa-tyo sa-bur sa-ha
 sa-pyük re re sa kát mum sôt,* thar, choral, hog-deer, musk-deer, barking-deer, ibex,
 one of each was killed by a tiger, (lit. a tiger, different animals, of each, one killed). But
 in general, the articles are dispensed with altogether ; they however become useful in in-
 dicating the objective case, in a sentence which might be ambiguous without inflection.

Adjectives commencing with **ᄒ** (*á*), when preceded by a noun, may sometimes drop the **ᄒ** (*á*); thus, **ᄒ**(**ᄒᆫ**) *á-hrúm*, hot, (**ᄒ**)(**ᄒᆫ**) *úng hrúm*, hot water; **ᄒ**(**ᄒᆫ**) *á-hyang*, cold, (**ᄒ**)(**ᄒᆫ**) *úng hyang*, cold water; **ᄒ**(**ᄒᆫ**) *á-hám*, pure, unadulterated, **ᄒ**(**ᄒᆫ**) *jer hám*, pure, unalloyed gold; **ᄒ**(**ᄒᆫ**) *á-hyu*, plain, simple, without its adjunct, (**ᄒ**)(**ᄒᆫ**) *so hyu*, plain rice, without the husk, **ᄒ**(**ᄒᆫ**) *ka-kyup hyu*, a plain ring, without its stone, &c.

But the retention or rejection of the *á*, is merely a matter of euphonic consideration, it is in general more elegantly retained; thus, 𣪠𣪡𣪢𣪣 *fa-lyeng á-náng*, a straightforward youth; 𣪤𣪥𣪦𣪧 *bu á-lím*, a heavy load; 𣪨𣪩𣪪𣪫 *chi á-chór*, sour beer, &c.

Nouns, when qualified by participial* or other verbal formatives, or by nouns connected with the relative participle *ḥu ḏa*, succeed their attributes; thus, *ḥu ḏe ḥu*

* It may have been perceived that in former occasions I have spelt the word participle in its form of an adjective the same as it is spelt when a noun; this occurred in the first instance by an error of the compositor's being overlooked: so, considering that one noun may be made to qualify another, also for uniformity's sake, I continued to have the word thus printed. In the present instance the adjective being somewhat separated from the noun, I have spelt it in its usual accepted way. It would, however, in my opinion, be better, if not more correct, to spell and pronounce it participal, the same as principal, (from princeps, particeps); editorial might likewise be improved by being shortened to adverbial.

𐄎𐄌 (*gát shang sa thám*, a desirable thing ; 𐄎𐄌 (*dyák kung sa mí*, a blazing fire ; 𐄎𐄌 (*lók nón bo sa gi-chhó*, damaged goods ; 𐄎𐄌 (*shá-nye sa pa-híp*, a leaden pipe, &c. ; (see, also, remarks on this subject, page 101).

Two nouns may be united together in the form of a relative possessive case, or, *in regimine* ; in this form, the order of the words is the same as the English. When the affixed noun commences with 𐄎 (*á*, the vowel is, invariably, dropped ; thus, 𐄎𐄌 (*á-tí*, an egg, 𐄎𐄌 (*fo-tí*, a bird's egg, (instead of 𐄎𐄌 (*fo sa á-tí*, the egg of a bird) ; 𐄎𐄌 (*á-sháp*, a nest, 𐄎𐄌 (*fo-sháp*, a bird's nest ; 𐄎𐄌 (*á-thu*, honey, 𐄎𐄌 (*á-thu*, *hu thu*, *tung-bum-thu*, *sa-ím-thu*, (different sorts of) bee's honey ; 𐄎𐄌 (*á-róng*, a horn, 𐄎𐄌 (*bik-róng*, a cow's horn ; 𐄎𐄌 (*á-yu*, an eye (of needle, &c), 𐄎𐄌 (*ryum-yu*, a needle's eye ; 𐄎𐄌 (*á-thyák*, a head, 𐄎𐄌 (*jat-thyák*, a pin's head ; 𐄎𐄌 (*á-rúk*, a young shoot, 𐄎𐄌 (*po-rúk*, a bamboo shoot ; 𐄎𐄌 (*á-dót*, the remnant, the balance, 𐄎𐄌 (*a-sóm dót*, the remains of food, &c.

But when ownership or possession is directly implied, the genitive case is more emphatic ; it is also more dignified, and when significance is desired to be conveyed, this case would be, judiciously, used ; should 𐄎 (*á*, be the first letter of the succeeding noun, it would be correctly retained ; thus, 𐄎𐄌 (*lo-pán sa á-mik*, the eye of the master ; 𐄎𐄌 (*num-shim-nyo sa á-lat*, the heart of man ; 𐄎𐄌 (*sok sa á-sóm*, the spirit of life, &c.

Possessive pronouns precede the noun ; when the latter commences with 𐄎 (*á*, the vowel may, or may not be dropped ; thus, 𐄎𐄌 (*ka-su á-bo sa lí*, *ká*, or, 𐄎𐄌 (*ka-su bo sa lí ká*, in the house of my father. The elliptical form, 𐄎𐄌 (*ka-su á-bo lí ká*, my father's house, is sometimes expressed, but this form, here, is slovenly, and rendering the sentence incomplete, it should not be acknowledged.

Some nouns, commencing with *R(á*, may bear elision when standing simply, but especially, when followed by some relative noun; thus, *R(É á-ká*, the hand; *É(Ṛ ká-jóm*, the fingers, *É(Ṛ ká-tup*, the fist, *É(Ṛ ká-dóm*, the thumb, &c. *R(Ṛ á-thong*, the foot; *Ṛ(Ṛ thong-jóm*, the toes, *Ṛ(Ṛ thong-tung*, the heel, *Ṛ(Ṛ thong pyól*, a foot print, &c. *R(Ṛ á-thyák*, the head; *Ṛ(Ṛ thyák-dám*, the crown of head, *Ṛ(Ṛ thyák-ong*, the skull, *Ṛ(Ṛ thyák-kám*, a pillow, &c. *R(Ṛ á-dyang*, the leg; *Ṛ(Ṛ dyáng-lyók*, the sole of foot, *Ṛ(Ṛ dyáng pók*, to kick forwards, *Ṛ(Ṛ dyáng gór ayók*, to kick backwards, &c. *R(Ṛ mik*, the eye; *Ṛ(Ṛ mik-chóm*, the eye-lash, *Ṛ(Ṛ mik-myóng*, the eye-brow, *Ṛ(Ṛ mik-grung*, a tear, &c.; *R(Ṛ á-fo*, a tooth, *Ṛ(Ṛ fo-nyel*, the gums, *Ṛ(Ṛ fo-góm*, the molar teeth, *Ṛ(Ṛ fo-zal*, the incisors, *Ṛ(Ṛ fo-bik*, the eye-tooth, a tusk, &c. *R(Ṛ á-tsóm*, the hair, *Ṛ(Ṛ tsóm bleng*, a single hair, *Ṛ(Ṛ tsóm-rík*, a pig-tail, *Ṛ(Ṛ tsóm-chong*, a hair-knot, &c., &c.

Postpositions, commencing with *R(á*, may, likewise, when affixed to a noun, often drop the vowel, whereby the sense may in a degree become modified; thus, *Ṛ(Ṛ á-plang*, or, *Ṛ(Ṛ lí sa á-plang*, or, *lí á-plang*, upon the house, *Ṛ(Ṛ á-plang ká*, on the house-top; *Ṛ(Ṛ on á-plang*, upon the horse, *Ṛ(Ṛ hu on-plang thúl*, he rode on horseback. *R(Ṛ á-pún*, the side of, *Ṛ(Ṛ sa lóm-pún ká*, on the sea-shore, the river-bank, and road-side.

Other prefixed particles, besides *R(á*, are sometimes dropped, but chiefly when in conjunction with a following word, forming a compound term; thus, *Ṛ(Ṛ sa-tuk*, the sun; *Ṛ(Ṛ truk-tyar*, the west, *Ṛ(Ṛ truk-náng*, the meridian, *Ṛ(Ṛ truk-tar*, a sun-beam, &c. *Ṛ(Ṛ tá-só*, yesterday, *Ṛ(Ṛ só só*, lately, *Ṛ(Ṛ á-thyák tá*, an acquaintance of yesterday, &c. *Ṛ(Ṛ sa-nyím*, the day;

རྩེ་ཤུ་ *nyim-phyet*, mid-day, རྩེ་རྩ་ལ་ལ་ (ཤུ་ *nyim rel la sa ayok*, daily work ;
 ལ་ཤུ་ *so-náp*, the night, རྩེ་མེ་ *náp-mo*, the evening, རྩེ་པ་ལུ་ཅ་ *náp pa lúk*
ka, evening and morning, &c.

A word may, sometimes, assume a prefixed syllable without any change in the part of speech ; thus, (R) *ayo*, or, (w) (R) *sa-ayo*, before, formerly, (time); (f) (*hán*, or, (nf) (*na-hán*, before, prior, antecedent. (time or space), &c.

Some prefixed syllables bear a legitimate degree of change; thus, ᠨᠠᠵᠠ *pa-zók*, ᠨᠠᠵᠠ *pun-zók*, ᠨᠠᠵᠠ *puk-zók*, jungle; ᠨᠠᠵᠠ *pa-nyóm*, ᠨᠠᠵᠠ *pun-nyóm*, ᠨᠠᠵᠠ *put-nyóm*, an old man; ᠰᠣᠮᠠᠲᠤ *so-mat*, (lit. the state of the weather), altered to ᠰᠣᠮᠠᠲᠤ *sung-mat*, (commonly, but not so correctly spelt ᠰᠣᠮᠠᠲᠤ *sung-mut*), the wind, &c., &c.; (see, also, under head of commutable prefixed syllables, page 20).

Different local pronunciations, however, and often ignorance, &c, render the change, in the first syllables of dissyllabic words, very common, and, sometimes, very irregular; this disorganizing tendency should be, altogether, discouraged; and the prop r prefixed syllable of each word, when decided on, should be adhered to. This principle should be laid down as a canon, and systematically impressed on the Lepchas.

In the use of the Plural signs, when the noun is indefinite, the sign is affixed ; thus, **ᄃᄂ ᄃᄂ ᄃᄂ** *ma-rô sang ùi*, the people spoke. But when the number is defined, the sign is unnecessary ; thus, **ᄃᄂ ᄃᄂ ᄃᄂ ᄃᄂ** *bik fa-ù mák*, four cows died.

Where the plural may be inferred, through the aid of any connecting clause, a single sign may be sufficient to pluralize several nouns; thus, **ḥṇ ṇṇ ḥṇ, ḥṇ, ḥṇ ḥṇ ḥṇ ḥṇ** (*ḥyan nun, ḥi, nyót, sa shing pang tyup fát*); or by summing all to a climax, the sign may be dispensed with; thus, * * * * **ḥṇ, ḥṇ ḥṇ, ḥṇ ḥṇ** * * * * *shing, ḥyáng tyáng, tyup fát*, the enemy laid waste the houses, fields and gardens; or, the houses, fields, and gardens, the whole country was laid waste by the enemy.

But where no inferential word or clause exists, it is better to attach the sign to each noun; thus, *ṣāṁ ʔa, ṣē ʔa, ʔa ṣē ʔa* (ṣā ṣē ʔa) *ṣā pang, ṣē pang, ʔa pang.*

pang dop nán, the houses, household goods, and gardens were burned.

When a noun, in the plural, is qualified by an adjective, the plural sign may succeed, or precede the adjective; thus, マロ アリム *ma-ró á-ryúm sang*, or, マロ サリム *ma-ró sang á-ryúm*, good people. The former is, perhaps, the more idiomatic.

Pronominal adjectives, generally, precede the noun; thus, アレ *á-re chho*, this book; サレ マロ *sa-re ma-ró*, which man? or, any man, &c.

The Postpositive Particles ゴ *go-rúng*, ガ *gang la*, and ラ *la*, may be separated from the Pronoun or Adverb by a word, or clause; thus, レ *to go-rúng*, whosoever; レ マロ ゴ *to ma-ró go-rúng*, what person, soever, レ ニ ゴ *to nyi go-rúng*, whosoever there may be. サレ ガ *sa-re gang la*, whichsoever, サレ ガト ガ *sa-re gát gang la*, *lya*, whichsoever you please, take. ガ *to gang la*, whosoever; ワレ サ アク *wa-re sa á-kup* *go gang la*, *hó sa shú khók nyi wung a*, whosesoever child I may be, what business is it of yours. エ *shú la*, whatever, whatsoever, every; エニ *shú la ma nyin ne*, nothing, ウ *kho nyi*, it is of use, エ *shú kho la ma nyin ne*, it is of no use, エニ *shú thyo la ma khun ne*, I can hear nothing. レ *to la*, every one; レ マロ イ *to ma-ró kát la ma bám ne*, there is not one single person remaining.

Disyllabic verbs, compounded of two words, may be separated by a qualifying word; thus, イ *den-rí*, to believe, イ *den kám-rí*, to have little faith, イ *den kám-rí to sang ngá*, O ye of little faith; イ *kyón-dyak*, to pity, to feel compassion, イ *kyón nām dyak*, to have exceeding compassion, (see, also, the same construction in the negative form, page 106).

But this disseverance does not take place where the word is a substantive; thus, ᄃᆞᆫᆯᆫᆯ *kyón-dit*, compassion, pity; ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ *kyón-dit á-tim*, great pity; ᄃᆞᆫᆯᆫᆯ *tuk-nóm*, a nose, ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ *tuk-nóm kung-kóng bo*, an aquiline nose, &c.

Pronominal adjectives and adverbs, when expressed relatively, may, abbreviated, be repeated emphatically after the verb; thus, $\text{ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ}$ *hó sa-lem nóng lem go la nóng sho*, whither you go, thither will I go also; $\text{ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ}$ *hó sa-bi bámb bí go la bámb sho*, wheresoever you dwell, I shall also dwell; $\text{ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ}$ *hó sa-thá mák thá go la mák sho*, whenever you die, I shall die also; $\text{ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ}$ *hu sa-lo zúk lo, go la zúk sho*, as he does, so shall I do; $\text{ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ}$ *hu sa-tet zúk tet go la zúk sho*, I will do as much as he does; $\text{ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ}$ *á-yú sa-re ching re, sa-re gát re thop sho*, whatever you think, whatever you desire, you shall obtain, &c.

The preceding adverb may be omitted, and the succeeding verb and adverb may, then, be expressed as a compound noun; thus, $\text{ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ}$ *go hu nóng lem nóng sho*, I will go where he goes, I will go his whither-ward.

In speaking of the 1st, 2nd and 3rd persons, singly, the singular number (not as in some languages, the plural) is always employed; thus, ᄃᆞᆫᆯᆫᆯ or ᄃᆞᆫᆯᆫᆯ *go á-dom*, or, *hó mun lí*, I spoke to thee; ᄃᆞᆫᆯᆫᆯ ᄃᆞᆫᆯᆫᆯ *hó nun hum byi*, thou gavest him, &c; (not even in honorary language does this form ever change).

The instrumental case, when the noun governs an active verb, may, generally, be used instead of the Nominative; thus, ᄃᆞᆫᆯᆫᆯ or ᄃᆞᆫᆯᆫᆯ *hu lí*, or, *hu nun lí*, he said. But it cannot be, correctly, used in connection with an intransitive verb; thus, ᄃᆞᆫᆯᆫᆯ *hu dang*, (not, *hu nun dang*), he ran. It may often be advantageously employed in indicating the governing noun, especially in a subordinate sentence, where the word may happen to be far separated from the governed verb. It is

also, sometimes, made serviceable as an intervention between two symphonous letters; thus, 𐄢𐄣𐄤𐄥𐄦 *hu nun hum byi*, (instead of, 𐄢𐄣𐄤𐄥𐄦 *hu hum byi*), he gave him.

Words, capable of direct inflection, (as pronouns), may be inflected, when governed by transitive verbs; thus, (𐄢𐄣𐄤𐄥𐄦 *go á-yúm li*, I told you, or, I spoke to you.

Verbs signifying -sending and conveying- when governing nouns, referring to a second person, require the aid of a postposition; thus, (𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 (or, 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 or, 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦) 𐄢𐄣𐄤𐄥𐄦 *go nun hu ká*, (or, *hu lyáng*, or, *hu lyáng ká*), *yuk byat*, I sent a letter to him, (not, him a letter); (𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 *go hu ká ká yuk rem klóng*, I sent the letter by his hands, or, in his charge, (not him with the letter), &c.; 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 *ka-su lyáng bu-ái*, bring it to me, &c.

The Substantive verbs (𐄢𐄣 *go*, (𐄢𐄣 *gò*, &c., do not inflect a noun; thus, (𐄢𐄣 𐄢𐄣𐄤𐄥𐄦 *go hu gum*, I am he; 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 *hu ma-rò re* (not, rem) *gum*, to *nun á-dyut ká gye fát*, he is the man who conquered in battle.

In the Imperative mood, the verb (𐄢𐄣 *kón*, inflects the noun; thus, 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 (𐄢𐄣 *ka-sum nón kón*, let me go; not so in the Hortative mood, which is expressed by means of the particle 𐄢𐄣 *ká*; thus, 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 *ka-yú nóng ká*, let we (not us) go.

Nouns are not inflected, by simple postpositions, (as in English they, generally, are by prepositions); thus, (𐄢𐄣 𐄢𐄣𐄤𐄥𐄦 *hó sa*, of thee, (lit. of thou); 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 *hu tun-dók ká*, on his account, (lit. on account of he); (𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 *go hu kón óp*, I fired towards him (he). &c.

In referring to a subject, said, thought or done, &c., as usual the noun or pronoun, in general, comes first; the verb, preceded by a relative adverb, the last; thus, 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 *hu nun, hu-gá ká, hu-su á-mám ik sa-thá la ma shi na sho, yang li*. he said unto them, you shall never see my face again (lit. he unto them; ***** , thus said); 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦 𐄢𐄣𐄤𐄥𐄦

$\int \tilde{*}, \text{ } \text{\textcircled{E}} \tilde{*})$ $\text{\textcircled{O}}$ *tá-pān ká, on bu-ái, yang dun na,* tell the groom to bring the horse, (lit. to the groom, the horse bring, thus tell); (ω $\text{\textcircled{O}}$) $\text{\textcircled{H}}$, ($\text{\textcircled{O}}$ $\text{\textcircled{R}}, (\text{\textcircled{E}} \int \tilde{\omega}$ *go nun hum, no o, yo á,* I told him to go, (lit. I to him, go, thus said); (ω , $\text{\textcircled{R}}, \text{\textcircled{Z}}, \text{\textcircled{E}} \text{\textcircled{X}} \text{\textcircled{J}}, \text{\textcircled{O}}, \text{\textcircled{E}} \int \text{\textcircled{O}} \text{\textcircled{Z}}$ *go, á-re nyák ka um pá, yang ching ma,* I thought that this was very nice, (lit. I, this very nice is, thus thought).

Causive Conjunctions are, generally, affixed to the verb; thus, 𑜋𑜧𑜨 𑜇𑜡𑜤𑜂𑜫 𑜇𑜡𑜤𑜂𑜫 𑜏𑜤𑜃𑜫 𑜇𑜡𑜤𑜂𑜫 (or, 𑜏𑜤𑜃𑜫 𑜇𑜡𑜤𑜂𑜫), 𑜇𑜡𑜤𑜂𑜫 𑜇𑜡𑜤𑜂𑜫 *ma-ró hláp bo n̄yi nun mát bá*, (or, *nun mát ren*), *kum-yām bo gum*, the man is clever, because he is learned. Illative conjunctions are, usually, detached; thus, $\text{𑜋𑜧𑜨 𑜇𑜡𑜤𑜂𑜫, 𑜇𑜡𑜤𑜂𑜫 𑜇𑜡𑜤𑜂𑜫}$ 𑜇𑜡𑜤𑜂𑜫 𑜇𑜡𑜤𑜂𑜫 *ma-ró hláp bo n̄yi, ãr nun mát lung hu kum-yām bo gum*, the man is learned, therefore he is clever.

[illegible]

. The peculiarity, in the verb -to give- represented by **ᄀ** *to*, and **ᄃ** *give*, not having been noticed before, may be here shown. The former is used, when gov-

erning the 1st and 2nd persons; the latter, when governing the 3rd person; thus, 𐄢𐄣𐄤 (O *ka-sum* *bo*, give me; 𐄢𐄣𐄤 (O *á-dom* *bo*, give thee; 𐄢𐄣𐄤 *hum* *b̄yí*, give him; 𐄢𐄣𐄤 (O *ka-yúm* *bó*, give us; 𐄢𐄣𐄤 (O *á-yúm* *bo*, give ye; 𐄢𐄣𐄤 *hu-yúm* *b̄yí*, give them. It is the same, if the verb be used in a transitive sense; thus, 𐄢𐄣𐄤 (O *ka-sum* *lī* *bo*, speak to me; 𐄢𐄣𐄤 *hum* *dun* *b̄yí*, tell him.

In speech the future particle (𐄢 *sho*, like the future sign in English, is generally abbreviated; thus, (𐄢 (𐄢 (𐄢 *go nòng sho*, would be pronounced (𐄢 (𐄢 '𐄢 *go nòng sh'*, I'll go; so, 𐄢𐄣𐄤 '𐄢 *hu dī sh'*, he'll come; 𐄢𐄣𐄤 '𐄢 *hó máit sh'*, thou'lt do it, &c.

Neither prescribed time nor space will admit a particularizing of every little point that may occur in the formation and construction of sentences, enough, however, has been said to facilitate the learner in acquiring the language, and this is the object of this work. I shall conclude this subject, by showing an example of the diversity of significations, which a single word may possess, and the influence these exert in modifying expressions of speech.

Though the language abounds in synonyms, yet numerous words bear many various meanings, both simple and in combination with other words, effecting great play and power of speech. I shall take, as an example, the word 𐄢 (*mát*, giving some of its significations.

𐄢 (*mát*, to do, to make, &c. 2, to become, to acquire; (𐄢𐄣𐄤 (𐄢𐄣𐄤, 𐄢𐄣𐄤 𐄢𐄣𐄤 𐄢𐄣𐄤 *chho ma mát na gang, muk-nyám lyáng mán-pó, vón lyáng ma nyin ne*, unless you become holy, except to the land of departed spirits (hades), to no other place shall you go, (𐄢𐄣𐄤 𐄢𐄣𐄤 *Ta-shé rung, Tashe's history*). 3, to effect; 𐄢𐄣𐄤 𐄢𐄣𐄤 *hu pa-no mát mán, he effects, assumes the king*. 4, to suppose; 𐄢𐄣𐄤 𐄢𐄣𐄤 *á-re lí roin mát mán, suppose, imagine, assume, (make out) this to be the house*. 5, to befall; 𐄢𐄣𐄤 𐄢𐄣𐄤 *hu ká sa-thi sak, misfortune has befallen him*. 6, to make a custom, habit of; 𐄢𐄣𐄤 𐄢𐄣𐄤 *hu ngól lók mát, he is in the habit of rising early*. 7, used as a substantive, for the thing, or, action; 𐄢𐄣𐄤 𐄢𐄣𐄤 *hu kát mát, he says one thing, presently another*.

8, except, only; 𐄂𐄂𐄂𐄂 𐄂𐄂 𐄂 *á-thòl mát ma nòng ne*, I shall go, only, a short distance, (lit. except near, I shall not go). 9, till, until; 𐄂𐄂 𐄂𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 *hu ta-sò mát ma thi ne*, he did not arrive till yesterday. 10, including, along with, in addition to; 𐄂𐄂(𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂) 𐄂𐄂 *kóm mo sa á-kup mát*, including the capital, and interest; 𐄂𐄂 𐄂𐄂 𐄂𐄂) 𐄂𐄂 𐄂𐄂𐄂 *kóm sa dum mát byi*, to give clothes, as well as money. 11, when affixed to substantives, it transmutes the sense to a verb; thus, 𐄂𐄂 *ayok*, work, 𐄂𐄂 𐄂𐄂 *ayok mát*, to work; also sometimes expresses, emphatically, to do, or, effect; thus, 𐄂𐄂 𐄂𐄂 *á-mik*, the eye, 𐄂𐄂 𐄂𐄂 *mik mát*, to spy, to pry into; 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *gang la á-yáng la ma mát ne*, but it was, indeed, of no effect, answered no purpose; the sense is also sometimes modified; thus, 𐄂𐄂(𐄂𐄂) *á-kup*, a child, 𐄂𐄂) 𐄂𐄂(𐄂𐄂 *icup mát lóng*, to adopt, and bring up a child; 𐄂𐄂 𐄂𐄂 𐄂𐄂 *kóm sa mát*, to make preparations for the road; 𐄂𐄂𐄂 𐄂𐄂 *á-rlem mát*, to make a face, to be sulky, sullen, &c: (see also its agency in forming a causal, page 93). 12, implies also, to have sexual intercourse, 𐄂𐄂𐄂) 𐄂𐄂 *ta-ayu mát*; 𐄂𐄂(𐄂𐄂 *mát zang*, an assistant, an abettor; also a concubine. 13, preceded by 𐄂𐄂 *shang*, intention is inferred; thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *go nòng shang mát, yáng á-lang ma nòng na sho*, I intended to go, but I shall not go now. 14, when preceded by 𐄂𐄂 *shang*, it signifies pretence; thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *ma shi na zang mát*, to pretend not to see. 15, succeeded by 𐄂𐄂 *bá*, 𐄂𐄂 *bán*, 𐄂𐄂 *lung*, or 𐄂𐄂 *ren*, gives signification of, through, by means of, on account of, &c; so, 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂(𐄂𐄂) *so chhi sa mát lung*, provisions for (on account of) the road, (see pages, 84 and 87). 16, 𐄂𐄂(𐄂𐄂 *mát-bá*, preceded by 𐄂𐄂 *sa*, implies comparison; thus, 𐄂𐄂 𐄂𐄂 𐄂𐄂(𐄂𐄂 𐄂𐄂𐄂𐄂) *hlo sa mát bá, hlo á-chum-gum*, compared with the hill, the house is small. 17, followed by 𐄂𐄂 *gang*, forms a conditional; thus, 𐄂𐄂(𐄂𐄂) 𐄂𐄂 𐄂𐄂(𐄂𐄂, 𐄂𐄂 𐄂𐄂(𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 *hó ka-sum bó mát gang, go á-dom ma kí na sho*, If, or, provided you give it to me I shall not

Abstract

2.—Of Figurative language.

[illegible]

hence, it is necessary for the person desirous of being conversant with the Lepcha language to acquaint himself with this mode of speech; not only to the end, that he may attain a thorough knowledge of the tongue; but, also, to save himself from the imputation of being considered dull of comprehension; for as the Lepchas say, བར་ཇི་ལོ་འོ་, ལོ་ཤེལ་ལུ་རྩི་, སྔོན་ཤེལ་ལུ་རྩི་སྤེལ་ལོ་, ཇི་ལེ *ma-ró yam bo nun, bong kyang tyu ren, mik kyang tyu ren shi wung, ya sho*, a man of wit will understand, by seeing the corner of the mouth move, or the corner of the eye twinkle.

The following are some examples of words,

<i>English.</i>	<i>Ordinary words.</i>	<i>Tung-bór.</i>
Water,	ལུ་ཡུ་ <i>úng,</i>	ཨྱུ་ཁོ་ (ཅ <i>tur-jám mo.</i>
Fire,	སྔོན་ <i>mí,</i>	ཨྱུ་ཇི་ (ཅ <i>tung-yál mo.</i>
Rice,	ལེ་ <i>zo,</i>	ཨྱུ་ཁོ་ (ཅ <i>tur-fám mo.</i>
Do. boiled,	ལེ་ རྩི་ <i>zo men,</i>	འོ་ལྷི་ (ཅ <i>num-or mo.</i>
Milk,	རྩི་ <i>nyen,</i>	ཨྱུ་ལེ་ <i>tung tshóng.</i>
Meat,	ལེ་ <i>mán,</i>	བར་སྤེལ་ <i>má-rí.</i>
Spirit (liquor),	སྔོན་ <i>chí,</i>	འོ་ལྷི་ (ཅ <i>num-fyeng mo.</i>
Fish,	ལྷ་ <i>ngo,</i>	ཨྱུ་ཇི་ (ཅ <i>pun-shál mo.</i>
Dog,	ལེ་ལྷ་ <i>ka-jú,</i>	སྤེལ་ལྷ་ (ལ <i>shím húl bo.</i>
Cow,	སྔོན་ <i>bik,</i>	ཨྱུ་ཁོ་ (ཅ <i>ta-lóm mo.</i>
Pig,	ལེ་ <i>món,</i>	འོ་ལྷི་ (ཅ <i>num-júr mo.</i>
Goat,	ལེ་ལྷ་ <i>sa-ár,</i>	ལོ་ལྷ་ (ལ <i>bong gyáp bo.</i>
A cock,	སྔོན་ ལྷ་ <i>hik bu,</i>	འོ་ ལྷ་ <i>hum bu.</i>
Rat,	ལེ་ (ལྷ་) <i>ka-lók,</i>	ལོ་ ལྷ་ (ལ <i>bong-ják bo.</i>
A bear,	ལེ་ (ཅ) <i>sa-mo,</i>	ཨྱུ་ཁོ་ (ཅ <i>tung-gop mo.</i>

<i>English.</i>	<i>Ordinary words.</i>	<i>Tung-bór.</i>
Monkey,	𑖇𑖄𑖟 sa-hu,	𑖇𑖄𑖟 (𑖇𑖄𑖟 mlem ryám 𑖇𑖄𑖟
Woman,	𑖇𑖄𑖟 ta-ayu,	𑖇𑖄𑖟 (𑖇𑖄𑖟 num-lóp mō.
A Lepcha,	𑖇𑖄𑖟 róng,	(𑖇𑖄𑖟 𑖇𑖄𑖟 mo-tun-chi.
A Hindoo,	𑖇𑖄𑖟 lúm,	𑖇𑖄𑖟 (𑖇𑖄𑖟 king zang bo.
A priest,	𑖇𑖄𑖟 yúk-mun,	𑖇𑖄𑖟 (𑖇𑖄𑖟 thám hyir bo.
An orphan,	𑖇𑖄𑖟 ryót kup,	𑖇𑖄𑖟 𑖇𑖄𑖟 ta-gól tuk-dim.
A rupee,	𑖇𑖄𑖟 kóm kát,	𑖇𑖄𑖟 (𑖇𑖄𑖟 zer bo.
An eight aná piece,	𑖇𑖄𑖟 (𑖇𑖄𑖟 thá-lá kát,	𑖇𑖄𑖟 (𑖇𑖄𑖟 num-bóng lóp.
A road,	𑖇𑖄𑖟 lóm.	𑖇𑖄𑖟 (𑖇𑖄𑖟 ta-mo.
A tree,	𑖇𑖄𑖟 káng,	𑖇𑖄𑖟 (𑖇𑖄𑖟 sa-shim.
Fire wood,	𑖇𑖄𑖟 sháng,	𑖇𑖄𑖟 (𑖇𑖄𑖟 num-ngál mo.
A large basket,	𑖇𑖄𑖟 tung-gryóng,	𑖇𑖄𑖟 (𑖇𑖄𑖟 sa-ót.
A net,	𑖇𑖄𑖟 sung-lí,	𑖇𑖄𑖟 (𑖇𑖄𑖟 ka-chór.
To bite,	𑖇𑖄𑖟 tsúk,	𑖇𑖄𑖟 (𑖇𑖄𑖟 rán.
To be born,	𑖇𑖄𑖟 gyek,	𑖇𑖄𑖟 (𑖇𑖄𑖟 klyák.
Day to break,	𑖇𑖄𑖟 (𑖇𑖄𑖟 so-sóng ngún,	𑖇𑖄𑖟 (𑖇𑖄𑖟 tur-zut lún.
Stolen goods,	𑖇𑖄𑖟 (𑖇𑖄𑖟 tuk-mo sa thám,	𑖇𑖄𑖟 (𑖇𑖄𑖟 num-shál mo.
The house is burned,	𑖇𑖄𑖟 (𑖇𑖄𑖟 lí dop nón,	𑖇𑖄𑖟 (𑖇𑖄𑖟 bám túr nón.
To part with,	𑖇𑖄𑖟 thám lyót,	𑖇𑖄𑖟 (𑖇𑖄𑖟 vyal nyón.

(ཁ་རྩོད་སྤྱི་བཟོ་གཞན་སྒྲུབ་པའི་ཆེ་ལྷན་ཨོ་དོ་ར་ཇེ་ལིང་ཀུ་ཕུར་གཡེང་བློ་མོ་ཉལ་ཤོ།
you will have to eat lentils (*Ervum lens*) in Dorjeling; means, you will be put into jail, if you go to Dorjeling.

&C.

3.—Of Honorific Language.

Honorific, or respectful language (ཤེ་སྟེ་ *she-so ring*), may also be considered a distinct part of the Lepcha tongue. It is used by inferiors to superiors; likewise, among equals, when a polite and courteous mode of speech is desired to be employed. It may be called the court language; most of the words are derived from the Tibetan, as may be seen by the following examples.

<i>English,</i>	<i>Ordinary,</i>	<i>Honorary words.</i>
To walk, to go,	ལྷོ་ལྷོ་ <i>lóm, nóng,</i>	ཤྱི་ཤྱི་ <i>chān.</i>
To sit,	ཉི་ཉི་ <i>ngán,</i>	ཤྱི་ཤྱི་ <i>jü.</i>
To rise,	ལྷོ་ལྷོ་ <i>ták,</i>	ཤྱི་ཤྱི་ <i>jóng.</i>
To look, to see,	ཤྱི་ཤྱི་ <i>shí,</i>	ཤྱི་ཤྱི་ <i>zu.</i>
To speak,	ཤྱི་ཤྱི་ <i>í,</i>	ཤྱི་ཤྱི་ <i>sung.</i>
To hear, to listen,	ཤྱི་ཤྱི་ <i>nyan,</i>	ཤྱི་ཤྱི་ <i>sán.</i>
To accept, to eat,	ལྷོ་ལྷོ་ <i>lya, zo,</i>	ཤྱི་ཤྱི་ <i>je.</i>
To give, to grant,	ལྷོ་ལྷོ་ <i>bó, býi,</i>	ཤྱི་ཤྱི་ <i>nóng.</i>
To forget,	ཤྱི་ཤྱི་ <i>myón,</i>	ཤྱི་ཤྱི་ <i>yel.</i>
To remember,	ཤྱི་ཤྱི་ <i>sák nón,</i>	ཤྱི་ཤྱི་ <i>(ལྷོ་ལྷོ་) kú kre bó sun.</i>
To know,	ཤྱི་ཤྱི་ <i>ya,</i>	ཤྱི་ཤྱི་ <i>khyen.</i>
Body,	ཤྱི་ཤྱི་ <i>ma-zu,</i>	ཤྱི་ཤྱི་ <i>kú.</i>
Head,	ཤྱི་ཤྱི་ <i>á-thyák,</i>	ཤྱི་ཤྱི་ <i>á.</i>
Hair of ditto,	ཤྱི་ཤྱི་ <i>á-tsóm,</i>	ཤྱི་ཤྱི་ <i>á-kró.</i>
Head dress,	ཤྱི་ཤྱི་ <i>tuk-tuk,</i>	ཤྱི་ཤྱི་ <i>á-shó.</i>
Turban,	ཤྱི་ཤྱི་ <i>pót,</i>	ཤྱི་ཤྱི་ <i>á-thong.</i>
Pillow,	ཤྱི་ཤྱི་ <i>thyák-tám.</i>	ཤྱི་ཤྱི་ <i>á-ngo.</i>
Mouth,	ཤྱི་ཤྱི་ <i>á-bong,</i>	ཤྱི་ཤྱི་ <i>á.</i>

<i>English,</i>	<i>Ordinary,</i>	<i>Honorary words.</i>
Face,	𠵿(𠵿) á-mlem	𠵿(𠵿) she-dong.
Mustachios,	𠵿(𠵿) bong-mat,	} 𠵿(𠵿) she-gyan.
Beard, (Hair of face, &c),	𠵿(𠵿) ka-yat,	
Lips,	𠵿(𠵿) á-dúl,	𠵿(𠵿) she-pá.
Spittle,	𠵿(𠵿) dyúk,	𠵿(𠵿) she-chhóp.
Blood,	𠵿(𠵿) vi,	𠵿(𠵿) ku-tshál.
Tongue,	𠵿(𠵿) á-li,	𠵿(𠵿) ják.
Tooth,	𠵿(𠵿) á-fo,	𠵿(𠵿) tshem.
Eye,	𠵿(𠵿) á-mik,	𠵿(𠵿) chan.
Eye-lash,	𠵿(𠵿) mik-chóm,	𠵿(𠵿) chan-shok.
Eye-brow,	𠵿(𠵿) mik-myóng	𠵿(𠵿) chan-kró
Tears,	𠵿(𠵿) mik-grúng,	𠵿(𠵿) chan-chhóp.
Nose,	𠵿(𠵿) tuk-nóm,	𠵿(𠵿) sháng.
Ear,	𠵿(𠵿) á-nyor,	𠵿(𠵿) nyan.
Hand,	𠵿(𠵿) á-ka,	𠵿(𠵿) chhók.
Finger,	𠵿(𠵿) ka-jóm,	𠵿(𠵿) ohhók-sor.
Foot,	𠵿(𠵿) á-thong,	𠵿(𠵿) shóp.
Heel,	𠵿(𠵿) thong-tung,	𠵿(𠵿) shóp-tíng.
Belly,	𠵿(𠵿) ta-bak,	𠵿(𠵿) kú-to.
Clothes,	𠵿(𠵿) dum,	𠵿(𠵿) na-só.
To weep,	𠵿(𠵿) hryóp,	𠵿(𠵿) shám.
To be angry,	𠵿(𠵿) sák lyák,	𠵿(𠵿) gong-hre.
In the presence of,	𠵿(𠵿) áun á,	𠵿(𠵿) kám áun.

<i>English,</i>	<i>Ordinary,</i>	<i>Honorary words.</i>
To enter presence,	*(²) ㄟ(ㄛ̌ dun ká vón,	*(²)*(²) ㄟ kúm dun chò.
Father,	ㄟ(ㄛ̌ á-bo,	ㄟ(ㄛ̌ yáp.
Mother,	ㄟ(ㄛ̌ á-mo,	ㄟ(ㄛ̌ yám.
To be born,	ㄟ(ㄛ̌ gyek,	ㄟ(ㄛ̌ tím nón.
A son,	ㄟ(ㄛ̌ á-kup,	ㄟ(ㄛ̌ se.
A name,	ㄟ(ㄛ̌ á-bryáng,	ㄟ(ㄛ̌ tshán.
A letter,	ㄟ(ㄛ̌ yuk,	ㄟ(ㄛ̌ chá-rí.
A handkerchief,	ㄟ(ㄛ̌ ta-rò,	ㄟ(ㄛ̌ chhók-pí.
Water,	ㄟ(ㄛ̌ úng,	ㄟ(ㄛ̌ chhóp.
Food,	ㄟ(ㄛ̌ á-zóm,	ㄟ(ㄛ̌ sá.
* To serve up ditto,	ㄟ(ㄛ̌ ㄟ(ㄛ̌ á-zóm so,	ㄟ(ㄛ̌ sá phú.
To wash,	ㄟ(ㄛ̌ chòng,	ㄟ(ㄛ̌ su.
To be weary,	ㄟ(ㄛ̌ pyal,	ㄟ(ㄛ̌ nyil.
A dream,	ㄟ(ㄛ̌ mòng,	ㄟ(ㄛ̌ nál-lóm.
To recline, to rest,	ㄟ(ㄛ̌ ㄟ(ㄛ̌ dyér dá,	ㄟ(ㄛ̌ nól.
To sleep,	ㄟ(ㄛ̌ mik-kráp,	ㄟ(ㄛ̌ sum.
To be sick,	* ㄟ(ㄛ̌ dat,	ㄟ(ㄛ̌ nyung.
To grow old,	ㄟ(ㄛ̌ gán nòng,	ㄟ(ㄛ̌ kú-kre.
To die,	ㄟ(ㄛ̌ mák,	ㄟ(ㄛ̌ krong.
A corpse,	ㄟ(ㄛ̌ á-fung,	ㄟ(ㄛ̌ púr.
To burn ditto,	ㄟ(ㄛ̌ á-fung fan,	ㄟ(ㄛ̌ púr jé.
To bury ditto,	ㄟ(ㄛ̌ fung lap,	ㄟ(ㄛ̌ púr tak.
A sepulchre, a tomb,	ㄟ(ㄛ̌ chák,	ㄟ(ㄛ̌ ká-góng.
	ㄟ(ㄛ̌ chák,	ㄟ(ㄛ̌ chák.

English,**Vegetables,****Weeds (rubbish),****Cloth,****Wood,****Iron,****An evil spirit,****A song,****A drum,****A year (time),****Hastily,****An article,****A tooth,****A bird,****A monkey,****Love (joy),****Head,****Prudent, thriftily,****A defeat,****Oppression,****Breath,****A door,****Ease, quietness,****To cherish,***Substantives words,*

ſō bí,

ṣṣ múk,

ṣṣ dum,

ṣṣ kúng,

ṣṣ pun-jeng,

ṣṣ mung,

ṣṣ vām,

ṣṣ tung-dár,

ṣṣ nám,

ṣṣ sung-shang,

ṣṣ mlo,

ṣṣ á-fo,

ṣṣ fo,

ṣṣ sa-hu,

ṣṣ á-gó,

ṣṣ á-thyák,

ṣṣ ká-tsám,

ṣṣ á-flyek,

ṣṣ án-so,

ṣṣ á-sóm,

ṣṣ vyeng,

ṣṣ á-kyat,

ṣṣ ák,

Expletives.

ṣṣ dong.

ṣṣ shók.

ṣṣ dang.

ṣṣ lang.

ṣṣ pun-lang.

ṣṣ má.

ṣṣ dum.

ṣṣ lung-ming.

ṣṣ túm.

ṣṣ tun-dón.

ṣṣ blang.

ṣṣ á-ki.

ṣṣ yu.

ṣṣ pa-láp.

ṣṣ á-nyí.

ṣṣ á-lo.

ṣṣ ká-jí.

ṣṣ á-hlám.

ṣṣ án-ái.

ṣṣ á-bum.

ṣṣ grung.

ṣṣ á-dyáng.

ṣṣ nyí.

5.—Of the call to Animals; ~~and~~ Infantine language.

The Lepchas have special terms for calling all descriptions of domestic animals; and the words used when addressing infants form, in themselves, quite a little dialect.

I shall not weary the learner with a detail of the above, but it behooves him, who would master the Lepcha language, to make himself conversant, in this parlance; otherwise he may incur the displeasure of the husbandman, and be disdainfully told, ཨོ་ཐཱུམ་ཇཱང་མ་མ་ཡཱ་ནེ་ *hó thám-chāng mā ma yā ne*, you do not know how to call animals! or the indignant mother may reprehensively exclaim, ཨོ་ཡེང་བོང་རིང་མ་ཐཱཱཅ་ནེ་ *hó ayeng-bóng ring ma thýák ne*, you are not acquainted with infantile speech! The terms may be found in their respective places in the Lepcha Dictionary.

6.—Of Prosody.

The Monosyllabic form of the Lepcha language renders the pronunciation very easy. The Lepchas are remarkably uniform in the pronunciation of words, and to this we must look to obtain correct spelling. The orthography is governed by the orthoepy.

In the pronunciation of dissyllables, whether the word be simple or compound, the accent, as a rule, falls on the last syllable; thus, ལུ་ཤུ་ *su-ryóm*, an otter; འུ་བུ་ *num-vóm*, united in the wedlock, married; ཨོ་ཇཱ་ *kā-jak*, the fore-finger; འུ་ཐོ་ *tā to*, to know by experience, འུ་ཇཱ་ *tá-chúk*, a whip, འུ་ཐོ་ *to-dút*, equality, uniformity, མུ་ཐི་ *mú-tík*, a pearl, &c.

In words compounded of the particle འུ་ *bo*, and other suffixes, the accent necessarily rests on the first syllable, the substantive part of the word; thus, འུ་བུ་ *mí-bo*, a trance, འུ་ཐོ་འུ་ཐོ་ *mát lá shóp lu*, modes, fashions, &c., འུ་ཐོ་ *to-ma*, trousers, འུ་བུ་ *hán bo*, a walker, &c.,

In an interrogative sentence the voice (as in English, &c.,) rises on the final accentuation; thus, འུ་ཐོ་འུ་ཐོ་འུ་ཐོ་ *sa-ha náng shang a*, where are you going to? འུ་ཐོ་འུ་ཐོ་ *shú ka to*, what is it?

The Lepchas have no books written in verse. When reading prose they are fond of reciting the subject in measured cadence, and the wandering Bards (their priests), chaunt their tales and legends in sonorous and rhythmic strains. They have numerous songs, but many are hardly intelligible, being chiefly composed of ཨྱོ་ *tung-bór*, the inference of which has been lost, and of expletives to complete the numbers. The numbers run smoothly, in general from five to ten measures; they, however, are not always regularly sustained; the verse is mostly iambic. The following is a specimen of the commencement of one of their songs—

o - o - o - o -

ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ *sa-mi | tung-gum | á-nónu | sang ngá,*
 ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ཨྱོ་ *sa-mur | ngo bu | chhut nón | ní u.*

which may be paraphrased;

From behind the fire, sisters dear,
 The flood has ceased to pour good cheer.

An allusion to the female cup-bearers, sitting behind the fire-hearth, to whom the Bacchanalians are calling for more "good cheer." ཨྱོ་ཨྱོ་ *mur-ngo bu*, is in mythology, the serpent that led the waters from ཨྱོ་ཨྱོ་ *ta-lyá dá*, the profundity of waters in ཨྱོ་ཨྱོ་ *tang-dek*, the regions under the earth; hence, running streams; (in contradistinction to ཨྱོ་ཨྱོ་ *mur-ngo bōng*, still, standing waters, lakes). The mythology is romantic in the extreme, and full of interest; it has its abode in dream-land, and teems with spirits good and evil, with fays and fairies, wraiths and goblins. But since the Tibetans forced on them their barbarous Buddhist creed, and especially since the influx of Europeans, and natives of the plains of India, they have become contaminated; the Lepchas are losing all their simplicity and liveliness of fancy, their innocent and attractive idealism, their artless, guileless character are fast dying out, and being replaced by that which has been taught them, duplicity, calculating selfishness, and all that is vile and evil.

7.—Of Division of Time.

The Lepchas apportion the day into periods regulated by the rise and decline of the sun; thus, $\text{Caw} \text{Caw}$ *so-sing*, day-break; $\text{Caw} \text{C} \text{C}$ *sa-tsuk tsár*, the first rays of the sun, sun-rise; $\text{Caw} \text{C} \text{C} \text{C} \text{C}$ *sa-tsuk chí lí*, when the sun has fully risen; to $\text{Caw} \text{C} \text{C} \text{C} \text{C}$ *sa-tsuk zán lí*, when the sun is in full power; to $\text{Caw} \text{C} \text{C} \text{C} \text{C}$ *sa-tsuk náng*, when the sun is in the zenith, meridian, noon; after which $\text{Caw} \text{C} \text{C} \text{C} \text{C}$ *sa-tsuk gye lí*, when the sun commences its declination, afternoon, to about the end of the third quarter; when $\text{Caw} \text{C} \text{C} \text{C} \text{C}$ *sa-tsuk yo lí*, begins and continues; till $\text{Caw} \text{C} \text{C}$ *sa-tsuk that*, sun-set; after which $\text{C} \text{C} \text{C}$ *náp-mo*, the evening sets in.

$\text{Caw} \text{C} \text{C}$ *sa-ayák*, is a day of 24 hours; including $\text{Caw} \text{C} \text{C}$ *sa-nyí*, the day and $\text{Caw} \text{C}$ *so-náp*, the night.

$\text{C} \text{C} \text{C}$ *dun-hrók*, is a period of seven days, (derived from the Tibetan བདུན་པ་ལྷ་མོ་ *bdun-phrag*, a week, a se'n-night. The following are the Lepcha days of the week; $\text{C} \text{C} \text{C} \text{C}$ *mi sa-ayák*, Sunday; $\text{C} \text{C} \text{C} \text{C}$ *úng sa-ayák*, Monday; $\text{C} \text{C} \text{C} \text{C}$ *lang sa-ayák*, Tuesday; $\text{C} \text{C} \text{C} \text{C}$ *nyen sa-ayák*, Wednesday; $\text{Caw} \text{C} \text{C}$ *sung-mat sa-ayák*, Thursday; $\text{C} \text{C} \text{C} \text{C}$ *fat sa-ayák*, Friday; $\text{C} \text{C} \text{C} \text{C}$ *pun-jeng sa-ayák*, Saturday. But these are seldom employed now, and in fact are becoming obsolete; the Tibetan terms are almost invariably made use of, these take their names from the planets (གཤམ་ *grah*, a planet; including the sun and moon); thus, གཤམ་བདུན་ *grah-bdun*, the seven planets.

$\text{C} \text{C} \text{C} \text{C}$ *sá nyí-má*, (the Sun) Sunday.

$\text{C} \text{C} \text{C} \text{C}$ *sá dá-wá*, (the Moon), Monday.

$\text{C} \text{C} \text{C} \text{C}$ *sá mít-má*, (Mars), Tuesday.

$\text{C} \text{C} \text{C} \text{C}$ *sá mít-má*, (Mercury), Wednesday.

$\text{C} \text{C} \text{C} \text{C}$ *sá mít-má*, (Jupiter), Thursday.

$\text{C} \text{C} \text{C} \text{C}$ *sá mít-má*, (Venus), Friday.

$\text{C} \text{C} \text{C} \text{C}$ *sá mít-má*, (Saturn), Saturday.

Where are you going?

(8) 601 (7) & hó sa-bá nòng nguŋ a.

Where do you wish to go ?

(f w o) (n w) (g) hó sa-bá-zong gát
 shang a.

Where is your home ?

bám luáng su-bì ngyi phing u.

Is it far or near ?

𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 *ma-rum á-thöl a.*

When do you return?

ca-thá ló nòng shung a.

Give my compliments to your **father**?

á-lu lá khám-í mat.

What business is he employed in ?

၈) ဇုံဝါ,ဝေ) & *hu shu ya bu wang a.*

Are the crops flourishing ?

(२५३५) *8* *not* *thok* *for* *any* *a*.

There is not likely to be a plentiful harvest.

(၆) ခံဝံ့စွာ (မိမိ) *thak, i o-hu lu ma*
go na yu.

Why do you think so ?

(H e) ẽĩ ãĩ (ũ ỹ ỹ) (w) hũ shũ-mat
 á-lom ching ngung gũ.

It seems as if it would be so.

ᐱᓕᑦ ᐸᓂᓄᓐ ᐃᓪᐅᓐ ᐱᓕᑦ *a-lou ngün steng*
ku pá bphk.

There has been little rain this year.

ဂံၤလၢၤတၢ် နီၤနီၤ nám so-mnáng man ngyi

How far is it from Dorjeling to Tibet, viâ

(* ၇၄၈ ဝိ) ၁၆၆၆ (၇၆၈ ဝိ),

Sikim.

$\omega\bar{\xi}\gamma$) & dor-je-ling nun $\tilde{p}at\ ká,$ ren-jong sa lóm nun, sa-het u a.

You are hungry, have something to eat
and drink.

(ᖃ ᓂᑦ * ᐄ), ᓱ(ᖃ ᓱᓯ ᐁᓴ ᐅ) hó
krit-lak gum, á-zóm á-lhan sa-re lyu.

**No thank you, (it is your graciousness), I
am not hungry ; I have no appetite.**

နိမ္မိတံ နှစ်၊ ယောဂ် နှစ်၊ သီဟိုဠ်
နှစ် *mán, thú-je c̃hi, go krit ma*
dak ne, lóng-kò ma líu ne.

Drink some beer.

ᄒᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *chu th n j k.*

It does not agree with me.

ᄒᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *(ᄇᆞᆫ hu l i sum that k*

Please water and food alone agree with me

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *(ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ*

ta - i l m j l sho. [i m.

Select whatever you like.

ᄒᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *ho a re gát re thum*

Cook the food.

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *a m i*

Boil the soup, boil the meat, and roast
the fowl

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *l k tak ka, mán*
cy sa l i il

Make a meat stew.

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *n tu u hom uk*

Toast the bread and infuse the tea

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *Thu i, sa ch pol*

Bake the bread and bake the potatoes

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *khú*

in the ash also the animals in ditto.

su, bu jup, a sung l i a p r.

Eat slowly, do not gobble your food.

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *sa gán j a,*
á zom ma jam mun

Do not stuff your mouth with food.

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *á zom ma mop pun.*

Do not smoke, snuff, or chew tobacco;

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *sa j d, j n k*

they are filthy and injurious habits.

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *sa j d, j n k*

(ᄇᆞᆫ) lom lu ma-tha y ma jam mun,
sa phi-lung ma thung ngun, nyom mung sa
mu lok kung sa long-sho gun.

Wash your face.

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *á-do á mlem fl l*

Give me my shirt, coat, waistcoat, trousers,
socks, and shoes.

ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ ᄇᆞᆫ *ka-su pa-hók, ko, ta-lí, to-mo*

thong-shuk, hlóm bo o.

Where is my comb and brush, I wish to comb my hair -

wung a, ~~do~~ á-tsóm k~~at~~ gút.

I am going out, be so good as to give
me my hat, gloves, and stick.

(6) 我(wo) 要(yao) 出(chu) 去(qu),
請(qing) 你(ni) 給(give) 我(wu)
拿(na) 帽(hat), 手套(hand glove), 和(hu)
手杖(stick).

lyáng nòng shu, ku-su

tuk-tuk, ka-shan, sa pa-tieng bo le.

Bring that box, bundle, and umbrella. (xi^2 , $\tilde{\text{f}}^2$, $\tilde{\text{d}}^2$, ω^*) (xi are rom, $\tilde{\text{bat}}$.
 su du bu di.

Open and close the umbrella.

What is the price of this, at what do you value it ?

á-re á-fár sa-tel, ho sa-tel a-mg nyung gó.

It is very dear.

ᐃᓴᕐᑎᓄᓂ ᐱᓇ ᑭᓚᓄᓂ. ᐅᐃᓄᓂ.

I think it cheap.

(6) 我 不 想 花 钱 买 这 样 的 东 西。
wǒ bù xiǎng huā qián mǎi zhè yàng de dōng xī
I-not want to spend money buy such things

It is not worth as much, I would not estimate it so high.

ma ma m, go a-t' ma i m.

I spoke hyperbolically, without thinking. 我 是 衝 口 出 的，沒 有 想 過。
ma ching na mat, heam-heut mat lung ti.

ma ching na mat, kyam-kyat mat lung li.

What is the matter with him.

𐄡𐅀 𐄢𐅂 𐄣𐅁 𐄤𐅃 𐄥𐅆 hu ká shù ngún
nung qó.

nung yó.

He has fever and dysentery.

𑖦𑖪 𑖬𑖮 𑖫𑖳𑖱𑖴𑖲𑖻𑖾𑖿𑖽𑖼𑖾𑖿𑖺 𑖨𑖸𑖹𑖻𑖾𑖿𑖺
luk-má mung wuk.

luk-má mǎng .ah.

(Give him some medicine, he will recover. 𑜋𑜧𑜨 𑜇𑜡𑜫 𑜏𑜢𑜤𑜰𑜫 𑜉𑜥𑜪𑜫) 𑜇𑜡𑜫 (*hum món tyám*
b̃yí, hu hrók sho.

byi, hu hrók sho.

I am helpless, there is no remedy, he will die.

*(E go bǝng ma lyek ne, thya ma nyin ne
hu mák sho.*

You must contrive to do something to
enable him to recover, nurse him well.

I shall do all in my power. (ဝ၊ ငွေ ဟ် ခဲ၊ နဲ) (င go, sa-re kha tet,
I am happy to hear it. (ဝ၊ ဟ၊ ဝေ) ငွေ၊ ငွေ နဲ ခဲ go, th pa
I am glad to hear it. ငွေ၊ ငွေ နဲ ခဲ go, th pa
I am glad to hear it. ငွေ၊ ငွေ နဲ ခဲ go, th pa

It has become night, it is dangerous
in the hills groping about in the
dark.

You have no torch, we will wait here
till the light of dawn.

Can you read and write? ཁོ་ཀྱི་ཤིང་མེད་ཀྱི་མཚན་ལྟར་ ཁོ་ཀྱི་ཤིང་མེད་ཀྱི་མཚན་ལྟར་

I can do neither, no one ever taught me. རྟོག་པར་བྱས་ཀྱི་ཡང་མཁན་ཅི་འདྲ་
nyum la ma thyang uc, lo lu blap ma bo ac.

Induce your elders to teach you, exert
yourself also to learn.

𐌸 𐍂 𐍅𐌹 𐌰𐌺 𐍂 𐍅𐌹 𐍆𐌶 𐌲.
𐍄 𐍃𐌹 𐌴𐌹 𐌵𐌻𐌹 𐌲𐌹 𐌳𐌹 𐌾𐌹

run bo sang hláp
bo shang thyeng nga, hó-do sa lu ko shang
njer la mál lu.

[illegible]

It belongs to the state, it is common
property; it was confiscated by
Government.

ဒို့ဝ် မၤနီၤ, ဒါ(နီၤဝံ), ဝဲၤစုၤ ဂံၤ *tem-*
bo sa n̄yi, á-der gum, jàng j̄e n̄m.

What amount of wheat and barley do you get for the rupee? *ḥim kōm-kāt kā kō-cher sa kyo sōng'au-*

tet thop-shung a.

You will obtain about eighty lbs. *ḥim kōm-kāt kā kō-cher sa kyo sōng'au-*

8 lbs.) *ka sho.*

When will we reach our resting place? *ḥim kōm-kāt kā kō-cher sa kyo sōng'au-*

Can you see the tents? *ḥim kōm-kāt kā kō-cher sa kyo sōng'au-*

We will arrive presently. *ḥim kōm-kāt kā kō-cher sa kyo sōng'au-*

There is a poor man, give him some charity. *ḥim kōm-kāt kā kō-cher sa kyo sōng'au-*

Let no opportunity of doing good
escape, emulate each other in virtue
and purity, be humble, pray to
God and trust in Him; farewell.

ḥim kōm-kāt kā kō-cher sa kyo sōng'au-
shang kā p-tshōng ma lyōt tun, kāt nun
kāt kā kum-yo kum-bā tung-gli tung-sōng
kā gyan na le, ā-yū-don nyom-chhūng
māt ta, rum kā māt lung lāt hī; ryū ta
bām ma o.